# THE TRUE AMERICAN.

Devoted to Universal Liberty; Gradual Emancipation in Kentucky; Literature; Agriculture; the Elevation of Labor Morally and Politically; Commercial Intelligence, &c. &c.

VOLUME I. LEXINGTON, KENTUCKY, WEDNESDAY, FEBRUARY 25, 1846. NUMBER 32.



## TERMS.

THE TRUE AMERICAN is published every Wednesday, at TWO DOLLARS AND FIFTY CENTS per annum, in advance, or THREE DOLLARS if not paid within three months.

☞ Five copies will be furnished to a club for Ten Dollars, or Ten copies for Twenty Dollars.

☞ *Subscriptions out of Kentucky payable invariably in advance.*

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Correspondence of the "True American."

NEW YORK, Feb. 10, 1846.

THE AMERICAN REVIEW, for February, is one of the best numbers published.—Its contents are very varied, and generally interesting. Our want of space prevents a notice of all the articles; we can only allude to those which appear particularly valuable, either on account of practical merit, or literary excellence. The leading article, "*The Oregon Question, War and Peace,*" is decidedly able, and shows the hand of one, who, no matter what may be his political creed or prejudices, has deeply studied the important subject. A lady, Mrs. S. P. Jenkins, (who resided for some time in the country, whose social and political aspect she describes,) contributes an article entitled, "*Buenos Ayres and the Republic of the Banda Oriental.*" Her "impressions" were not of the most gratifying kind, as our readers must easily perceive, when she tells us, that "Literary, scientific and humane institutions, which had been established, and liberally sustained, previous to the administration of Rosas, have long since ceased to receive any support from the Government; and the consequence is, that the former are annihilated, and the latter owe a continued, but precarious existence to private charity."

In the year 1839, and in the following years, the portrait of Rosas, placed in a triumphal car, was drawn through the streets of Buenos Ayres, by the wives and daughters of those associated with him in his iniquitous government, while the shouts of "*Death to the savage Unitarians!*" rent the air. When this shameful procession arrived at the portico of a church, it has been received by the priests, dressed as for the celebration of high mass. It has been borne to the sound of the organ, through the aisles of the temples of God, and amid the waving of incense, and the chanting of the multitude, has been placed upon the illuminated altar, and the solemn rites of religious worship have been informally offered to it by an enslaved and degraded priesthood.

During the frightful massacres of October, 1840, and April, 1842, the heads of well known citizens have been paraded through the streets in carts, accompanied by indecent music, and followed by the cry, "who'll buy peaches? who'll buy oranges?" The bodies of other victims ("of Rosas") have been exposed naked in the public market place, the several heads adorned with blue ribbons, and the bodies labelled—"*Carne con cuen,*" (beef with the hide.) Again:

"One of the ornaments of the drawing-room of Rosas, which has been again and again seen by foreigners visiting at his house, is a glass case containing the *salted ears* of Colonel Borda, which were sent by Don Manuel Oribe to the daughters of Rosas, Dona Manuela, during the time that Oribe commanded the army in Tucuman.

Frightful tortures have been inflicted upon those who have fallen into the hands of this sanguinary tyrant, as prisoners of war, and those who have surrendered themselves by capitulation, under the most solemn guaranty of safety to their lives, have been basely and treacherously assassinated. Witness the murder of the unfortunate General Acha, whose several head was nailed in a conspicuous place near the city of Mendoza. Witness Altanniano and his brave companions, shot without mercy, after their lives had been guarantied by capitulation. Witness the horrible tortures of Salinas, whose eyes were torn out, whose arms were cut off, whose tongue was wrenched out by the roots, and finally, that these torments might be ended by an appropriate death, his breast was opened and his heart torn out. And who was Salinas, that such refinement of barbarity should have been reserved for him? An inhabitant of Bolivia, distinguished for his high literary attainments. He was the Secretary of the Constitutional Congress, and editor of two periodicals, the 'True Friend of the Country,' and the 'Echo of the Andes.'"

The following from Mrs. J.'s *expose* is, if possible, still more startling:

From the reluctant admission of Sir Woodbine Parish, we learn that during the years of the dictatorship of Rosas, the importations were nearly *one-third* less than during those which preceded his administration. That while the consumption of cotton fabrics was greatly augmented, that of silks and woolens was almost a strikingly diminished; and this too, while the population has been constantly decreasing, and no manufactories have been established. The greater consumption of cottons by a diminished population, is a startling and eloquent proof of the retrogradation and poverty of the remaining consumers, and of the great impoverishment of Buenos Ayres under the irresistible despotism of Rosas.

Another fact I would mention in connection with this. While the consumption of those articles which reveal the wealth and progress of refined taste in nations was thus decreasing, that of the instruments of destruction and death received an ominous augmentation. "In the year 1840, when Rosas was but rising to power, and had not yet developed his system of extermination, the value of arms and ammunition imported from England was one hundred and fifty-eight pounds sterling." In the short period of five years this importation has increased to six thousand three hundred and eighty-eight pounds sterling. The horrible significance of this fact needs no comment.

I have said that the population of the Province of the Rio de la Plata has been decimated during the administration of Rosas. Lest I should exceed the limits which I have proscribed to myself in this article, I will simply make an extract from a work called "Rosas and his opponents," published in Montevideo, 1841, by Don Jose Rivera Indarte. After a fearfully significant document, entitled "Tables of Blood," in which the names of the principal victims of Rosas, with the manner and time of their death, is narrated, he gives the following "Resumen."

| | |
|---|---|
| Poisoned, - - - - - | 4 |
| Throats cut, - - - - - | 3,765 |
| Shot, - - - - - | 1,393 |
| Assassinated, - - - - | 721 |
| Killed in battle, - - - | 14,90 |
| Killed in skirmishes, military punishments &c; according to very moderate computation, - - | 1,650 |

Here are more than *twenty-two thousand* victims to the sanguinary despotism of a single tyrant; and, according to the same author, there are not less than *thirty thousand* more, who have either been banished by express order of the Dictator, during the same period, or have fled from his oppressive government, and have found refuge in the Republic of Montevideo, in Brazil, in Chili Peru and Bolivia.

Our authoress' opinion of Oribe, the rival of Rosas is not more favorable; and she sustains herself by facts. The question arises after a perusal of this article, whether the civilized world would permit a band of military demons to mar one of the fairest spots of the world, and decimate its inhabitants? When a people have been brought under the torture of Tyrants who obey no law and blush not at the perpetration of any crime, and it is apparent that such a people cannot extricate themselves from the moral Bastile, is it not the duty of Christaindom to warn the oppressors and throw down the walls of the prison-house? In the case of a *few* individuals, who where thus chained and scurged, no one would hesitate; how is it that a national wail should meet with no sympathy — and a universe should look on with a careless eye and unblanched cheed? One of the concluding paraphaphs in the article under notice, is too important to be omitted:—

That Oribe has his partizans in the Banda Oriental, and that the *blanquilla* party (as those partizans are termed) include many of the most intelligent and wealthy of the inhabitants, does not for one moment admit of a doubt; and that, had he returned to his native country unaccompanied by the emissaries of Rosas, and unsustained by an Argentine army, some compromise would have been arranged, and he might even now have been quietly re-elected to the station he had renounced, is perhaps no less true.

It is the terror inspired by the thought of the domination of Rosas—it is the fact, to which none can blind themselves, that Oribe is the willing tool of Rosas—it is a well-founded fear of having the inestimable privilege of an independent existence wrenched from them, that has inspired the Montevideans to their brave and determined resistence of the invading army. It is this that has induced them to send a special envoy to the Courts of France and England, praying for aid against the encroachments of Rosas. To England, especially, as in a measure the author of her independent existence, has Montevideo looked confidently for the assistance she needed in her fearful extremity? Tardily has that aid been awarded; and, alas for vaunted British honor and British philanthropy, the despairing cry would have been all unheeded, had not *Paraguay* beckoned too invitingly in the distance, and had not the failure to renew the treaty with Brazil, which expired in 1844, made it essential to seek a way by which her fabrics could be introduced into Brazil, without the impediments offered by the custom-house-guarded cities of the Atlantic coast.

Let the motive be what it may, the fact remains the same: that England and France have decidedly resolved to aid oppressed and struggling Montevideo in resisting the encroachments of the despotism of Rosas, and in preserving inviolable their independent existence.

There is a long review of "the *Vestiges of Creation,*" a work that has produced a profound commotion in the scientific and theological waters. The Book was published (in England) anonymously and many speculations as to its authorship have been afloat. The Reviewer fixes the honor, be it a distinguished one or not, on Mr. Taylor, who considemned for advancing from Gall, in the physical Theory of a future life to the *utmost limits of materialism* in the vertiges of the Natural History of Creation, In the Theory, the brain in his opinion, is a voltaic pill or galvanic battery which supplies to the nerves, at the pleasure of the mind, a copious stream of electricity.—THE mind itself is not a resident of the brain, but exists diffused throughout the body. It is not the brain, nor the electic current; but something perfectly distinct from both. (Pàysical Theory, pp. 276-7-8.) Between the publication of the Physical Theory and that of Vertiges. he has obtained more light. Mind is no longer distinct from electricity; it *is* electricity: as such, the velocity of its action may be measured as you would measure the velocity of a cast wheel."

The Review occasionally shows a bitterness against the great man, whose book is the subject of criticism, which might as well have been omitted. "We might have listened to science," says the critic, "speaking from her throne, but to a mere Tyro, babbling about he knows not what, whose presumption is in proportion with his superficial attainments, we confess, it is a few grains worse than our patience can bear." Now this "mere Tyro" is the author of "The Natural History of Enthusiasm," "Saturday Evening," and "Spiritual Despotism"—all masterly and original works which have taken their stand among English Classics.

Charles Winterfield, a Kentuckian contributes a noble article—"*Bi dand Poets illustrating each other.*" His motto is most happy.

"Oft in the dappled turf, at ease,
I sit and play with similies—
Loose types of things through all degrees."
*Wordsworth—to a Daisy.*

Mr. Winterfield (*a nom de plume?*) compares Shakespeare to the mocking Bird." Listen to him! are not our Kentuckian's sentences as sweet and various in their intonations as the cadences of the plumed Poet of the air, of whom he so glorifies by joining its name to the memory of "the sweet Swan of Avon?"

The Mocking Bird is the Monarch of Earth's song—imperial over all the choir of woods and plains that lie beneath the stars—as Shakspeare is over that more spiritual choir which,

"In the rapid plumes of song
Clothed itself sublime and strong."

Shakspeare is more human than humanity itself—in the subtilty of his mimetic art another "nature that shapes man better." The Mocking Bird in its native powers of song surpasses all other birds; and even when imitating them,

"All that ever was,
Joyous, and clear, and fresh, thy music doth surpass."

On some fair morning, when our Mothers wears such holiness of smiling peace upon on her face that the dreamy Poet wandering forth might be pardoned for supposing that he was.

"Amidst the young green wood of Paradise,
Such store of birds therein yshrouded were,
Chaunting in shade their sundrie melodie,"

until the very hills reverberate, and meadow grasses dance in cadence—then might he hear the Mocking Bird triumphing! Loud above them all its notes would swel'—

"With wanton heed and giddy cunning
The melting voice through mazes running,
Untwisting all the chains that tie
The hidden soul of harmony?"

Every trill and quaver of a rival song its victorious, Elfin skill would reproduce, until each seperate throat was choked with envy. Ah, then the joy and glory of its conquest comes! Out of the silence there would go such a "storm of music,"

"Such harmonious madness
From its throat would flow,"

as might "shake the dull obvion from his dreams!"

* * * * *

Shakspeare was diverse as a peopled world; all moods, all thoughts, all humors of all men, alike were his. The verisimilitudes and Protean versatility of the Mocking Bird are quite as strange. Indeed, its power of adoption is most remarkable. The same authority quoted above represents it in its native and congeneral home—the dew-dropping odorbreathing South—as the most gentle and confinding of creatures. We can bear eye-witness of this; for here it is known and cherished in the fraternal spirit of out Philosophy, and is as fearless, familiar and domestic as a household spirit. We have seen it, as he represents, place its nest openly upon the fence by the side of the public road, and have often thrown the crumbs to it as it hopped about the door-sill. But like all vigorous natures, it is restless and a wanderer—though, with a sagacious and mysterious sympathy or apprehension, it never pushes its migrations beyond the vicinage of Humanity of some sort or other. It is too conscious and fastidious ever to waste its sweetness.

"Mocking Birds became 'the rage.' No lady's *boudoir* was complete without one caged, and all the bad, vagrant boys in the country were drafted into service to find their nests and young. And it was wonderful to see how—in the precise ratio of the persecution they were subjected to under this new mania—their wariness and foresight were increased. We ourselves, for the purpose of obtaining a closer insight into their habits, it must be confessed, were numbered among their persecutors. Often have we, with a particular individual in our eye, which had shown surpassing powers, (for they differ in this respect as men do!) spent a whole day in the fields watching and following its every movement, in the hope of discovering its nest. But though there were hundreds of others passing—in the suburbs of a town—the shrewd creature would seem to have singled us as a prying inquisitor from all the rest, and, do what we might, would baffle us hour after hour, and day after day. We came, after a while, to regard their sagacity as something wizard-like—inscrutably beyond our ken. So it was, really. The same surprising prowess which made it supreme in its own life otherwise, made it thus here under the compulsion of circumstances. So when impulse and poverty had driven Shakspeare to London, his masterly genius mated itself with circumstances as he found them, (so far as was necessary,)—with the base huckstering elements he saw to be all-powerful around the theatres—until, interfusing his own 'candid nature' into those about him, he elevated them upon his triumphs into dignity, as well as awed respect. But this facility of adaptation illustrates only a phase of its Shakspearian character. Shakspeare was the genius of 'infinite humors'—Jack Falstaff, Bardolph, Shallow, Nym, *et ii omnes*—with Puck, Ariel, Titania and Oberon thrown in—stand like chiseled laughter upon the monumental front of Time. Our feathered Shakspeare can, in its sphere, contend for nothing so sublimely fixed—but that it is a practical habitual humorist of the rarest water, we can testify."

For the True American.

### Labor.

How often is the mind led astray by the misapprehension of some fundamental truth. With a commendable firmness of purpose, men frequently adhere to positions which their better judgment assures them are false, because they believe them the natural consequences which flow from postulates time-sanctioned, when in truth they are no more than heavy errors. Of this closs is the position that labor was a curse imposed on man for his disobedience. Now from this false assumption has flown a fatal delusion, one which has wrought, and which is still working inconceivable mischief to the human race. In the struggle to avoid the supposed curse, men have sought to live in idleness and affected ease at the expense of their fellows.—While they arrogate to themselves all the comforts and luxuries which either their necessities or their passions demand, they deprive others of all but the bare necessaries of existence, and deem that they have avoided the cursed doom of labor, and are fast becoming "like God's, knowing good and evil." This is certainly a proof that the Tempter has not yet lost his power to deceive. Like our progenitors, our curiosity to try a condition that was never designed for us, leads to the commission of a fatal error.

God did not form our race to be exempt from labor in a perfect condition. When our first parents were created, sinless, and free from all taint of evil or imperfection. God assigned them labor. He placed them in the garden of Eden, "to dress and to keep it." He gave them dominion over the works which *he had made*. Moreover, he created man in his likeness. Said Christ, "My Father worketh hitherto and I work." Man would not have been like God if he had not possessed the power to work. His creative faculties, or the power to labor intelligently, give strong proof of his resemblance to the creator of all things.

His sovereignty over the inferior orders of being, also implies that he was created with the capacity to labor. "God, who is infinite in wisdom, would not have placed man over the beings that he was utterly incapable of ruling or of supplying their necessities. Sovereignty, in fact, always implies a power to protect and to supply, either in an unlimited or in a subordinate degree. Our own unaided reason would lead us at once to the conclusion that God himself has no moral right to create beings that he has not the power to protect and to supply. Neither can he justly confer sovereignty on beings that have not the same powers in kind that he possesses. Now, without labor man cannot provide for the necessities of those beings that are made subject to his dominion. Consequently, he must either yield that dominion, or comply with the true conditions of his sovereignty.

This we see has ever been to a great extent true in practice. As men degenerated to a savage state he gradually sought exemption from labor, and as he yielded to indolence his sovereignty departed.—The earth grew wild beneath his feet, and no longer yielded its supply, the beasts denied his right to exercise his dominion, and he soon found himself reduced to the necessity of supplying his own imperious wants "by the sword and by the law. It is true that when man was expelled from Eden, God cursed the ground for his sake, and commanded that in the sweat of his face he should eat bread. This was in all probability so ordered, because that God saw in his fallen condition a strong tendency to that indolence which would lead to degradation of savage life. For this reason he enforced obedience to a primary and ennobling condition of being by stern necessity. Seeing that he was become too selfish to labor for the good of his subjects, he made labor a necessary condition of his own being, thus enforcing obedience through his very selfishness, This was in truth a needful discipline to his peverted faculties. He had received from his maker those powers that were designed only for beings capable of exercising sovereignty, and they required a degree of exercise to fully perpetuate them in the race.—Had not labor been enforced by the curse pronounced that they could never have been restored. Hence we see in nations long sunk in the depths of savage inlolence, that great and lon protracted efforts are required to bring them under the influence of civilization; and in some instances, as in the case of the old world of Sodom and Gomorah, and the nationsth at were cut off before the children of Israel, they seem to have fallen so far through indolence and its kindred vices, that there was no hope of restoration, and God cut them off as cumbers to the ground.

When God gave to the children of Israel, through Moses, the Ten Commandments, as expressive of this will in regard to the general conduct of human beings, he there recorded his express command in regard to labor. "Six days shalt thou labor and do all thy work." Few doubt that the command to observe the Sabbath which is coupled with this is binding, yet it is no more positive than the one we have quoted. It is not in the form of a permission but of a command. When our own adorable Savior, "the brightness of the Fathers glory, and the express image of his person," took up his abode among men he set the example of labor, by working with his reputed father. The Apostles labored willingly with their hands and enjoined it upon all Christians to labor, not only for the supply of their own wants, but that they might have the means of succoring the necessitious. One of them even commanded that if any would not work neither should he eat.

We believe that if the truth was clearly apprehended, that labor instead of being servile' and 'slavish' is God-like, much of the prejudice, that now exists against it, will be done away, and all will be ready to fulfil the true conditions of the sovereignty which God conferred on man. We call upon all to investigate the subject, and see if it is not true, that as man returns to his allegiance to his Maker, and again assumes the divine likeness, he becomes industrious, and ready to take upon himself all the labor that his own improvement and the happiness of those committed to his trust demand. So far from rendering him servile—so far from sinking him in the scale of beings, exertion, when called forth by noble incentives is one of the highest instrumentalities in elevating him again to the likeness of his Creater, morally and intellectually.

Labor, itself, can never be servile. nor can its performance render the laborer such. It is not toil that debases the *slave*, it is the motive by which it is called forth, the physical force by which it is extorted. Give him a generous motive, and that same labor that seems to degrade him, would elevate him to a holy simpathy with Deity. How fatally has the substitution of a false and debasing motive by which to call out the energies of the slave reacted upon those who were guilty of the wrong. It has enslaved them to a fatal error, and made them the bond servants of indolence instead of the God-like sovereings of the world. The whole terrestrial creation was place under their power, even the elements might be made subservient to their will if they used the powers given them; but if indolent, they become the slaves of all. Look at the vast results of human labor—labor performed, by noble beings and called forth by noble motives, and say if the race is degraded to toil. Is the memory of Fulton infamous, because that through toil he wrought out one of the greatest inventions of our time? Do we look upon the name of Franklin with contempt, because that his gigantic genius wrought out, in the midst of mechanical labor, those sublime discoveries by which we may yet be enabled to chain the very lightning to our most humble service? Who despises Audabon for those patient toils that he has endured for the sake of becoming familiar with the great principles of nature, exhibited in the lower orders of creation? Who looks contemptuous upon the sculptured marble, because its beautiful proportions have cost indefatigable labor? Nay, say not, "this is honorable, not servile toil;" nothing is in itself servile that contributes to the safety, the comfort, and the prosperity of any of God's creation. As well look with contempt upon the broad landscape because it required the hand of an All-Wise Architect to frame it with all its nice proportions, and happy adaptations to the wants of sentient beings. As well contem the heavenly hosts that nightly are led forth in all their matchless order and beauty, because that they are the results of labor.

No, rather let each humbly adopt the words of Jesus, and with meekness and sincerity, as he contemplates the vast labors of Deity in creating and susting such countless orders of being, say, "My Father worked hitherto, and I work."

* *

### Dignity of Labor.

Carlyle's work, Past and Present, abounds in passages of singular force and beauty, in many of which are concentrated volumes of truth. These thoughts with many others like them, are written of labor.—Speaking of "the man who goes about puthering and uproaring for his *happiness,*" he says:

"Observe, too, that this is all a modern affair; belongs not to the old heroic times, but to these dastard new times. 'Happiness, our being's end and aim,' is at the bottom, if we will count well, not yet two centuries old in the world. The only happiness a brave man ever troubled himself with asking much about was, happiness enough to get his work done. Not, 'I can't eat!' but 'I can't work!' that was the burden of all wise complaining among men. It is after all, the one unhappiness of a man—that he cannot work—that he cannot get his destiny as a man fulfilled.

'The latest gospel in this world, is, know thy work and do it. 'Know thyself;' long enough has that poor 'self' of thine tormented thee; thou wilt never get to 'know' it, I believe! Think it not thy business, this of knowing thyself; thou art an unknowing individual; know what thou canst work at; and work at it like a Hercules! That will be thy better plan.

'Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it, and will follow it! How, as a free-flowing channel, dug and torn by noble force through the sour mud-swamp of one's existence, like an ever-deepening river, there it runs and flows;—draining off the sour festering water gradually from the root of the remotest grass-blade; making, instead of pestilential swamp, a green fruitful meadow with its clear flowing stream.—How blessed for the meadow itself, let the stream and *its* value be great or small.—Labor is life!

'Who art thou that complainest of thy life of toil? Complain not. Look up, my wearied brother; see thy fellow-workmen there, in God's eternity—surviving they—there alone surviving—sacred band of the Immortals. Even in the weak human memory they survive so long as saints, as heroes, as Gods; they alone surviving—peopling. they alone, the immensured solitudes of time! To thee, Heaven, though severe, is *not* unkind. Heaven is kind, as a noble mother—as that Spartan mother, saying, as she gave her son his shield, 'with it, my son, or upon i ?

'And who art thou that braggest of thy life of idleness; complacently showest thy bright guilt equipages; sumptuous cushions; appliances for the folding of the hands to more sleep? Looking up, looking down, around, behind, or before, discernest thou, if it be not in Mayfair alone, any *idle* hero, saint, god, or even devil? Not a vestige of one. 'In the heavens, in the earth, in the waters under the earth, is none like unto thee.' Thou art an original figure in this creation, a denizen in Mayfair alone. One monster there is in the world: the idle man. What is his 'religion?' That nature is a phantasm, where cunning beggary, or thievery, may sometimes find good victual.'

'The 'wages' of every noble work do yet lie in heaven, or else nowhere. Nay, at bottom dost thou need any reward?—Was it thy aim and life-purpose, to be filled with good things for thy heroism; to have a life of pomp and ease, and to be what men call 'happy' in this world, or in any other world? I answer for thee, deliberately, no?

'The brave man has to give his life away. Give it, I advise thee—thou dost not expect to *sell* thy life in an adequate manner? What price for example, would content thee? * * * * * Thou wilt never sell thy life, or any part of thy life, in a satisfactory manner. Give it, like a royal heart—let the price be nothing; thou hast then, in a certain sense, got all for it!"

For the True American.

MOUNTPLEASANT, PA., DEC. 28th 1845.

MR. C. M. CLAY:

*Dear Sir*—There are few public journals in the United States, in whose columns a frank and honorable man may express his opinion, openly and freely on all subjects connected with the great moral interest of community, without regard to the political name he may bear. One among this number, I am pleased to say, is the True American. I therefore take the liberty to send you that, which, if sent to most other journals, might be considered of a party character, as well as being insidious in its nature. But my object is to write the truth, regardless of all political feeling whatever.

My subject is Canada; a small subject, you may think, in these days of wonders, yet my subject is Canada. You are aware that in the opinion of many, there is more or less prospect of a rupture between England and the United States. I do not offer an opinion upon this part of the subject, but only wish to speak of the position that Canada bears to this country, at this particular time. Nearly every paper that I take up, printed in the United States, speaks of the disaffection of the people of British North America, towards the people and government of Great Britain; and therefore they argue that, in the event of a rupture between us and England, Canada would be very easily subdued. I would admit this conclusion, if the premises were correct. But I have spent three years in British America, and honestly confess that I have come to other conclusions, than those above cited. I entered almost every town and village in that country, and in none of them did I find a very friendly spirit towards the United States. I stepped across from my native land—the free green hills of New England, (God bless them) into the Province of Canada. I was young, and I looked around me on every side, to find out where rested the *oppression* of which I had heard so much.—Where should I look for it? I went into the courts of justice; did I find it there?—No. I found those courts conducted with an ability, and an apparent fairness that would do credit to any land or government. In them the most obscure individual was protected as strongly as the mighty of the land. At this moment, there is not, probable, a place in America, where the personal rights of individuals are more respected, or better protected, than in Canada. An individual, high or low, obscure or conspicuous, no matter what are his political, moral, or religious opinions and sentiments, is protected in the peaceable expression of those sentiments. No man can be mobbed in Canada. If an individual breaks the laws of the country, he is tried by the tribunals of the land, and must abide their judgment. Here then, I could find no cause for complaint. Then let us turn to the laws of that land. Who make those laws? The House of Commons, assembled at Montreal or Kingston. Who are those Commons? Representatives chosen by the whole united people, rich and poor, at the ballot box, on the regular days of election. How is the elective franchise? Can all the people vote? The elective franchise is at this time, more liberal than in seven States of this Union. A far greater number of the people of Canada, in proportion to the number of inhabitants, than the white population of the old State of Virginia. England does not legislate for Canada. A Governor who forms the only connecting link *legally* between the child and mother, is sent, it is true, by the latter to Canada. But he neither *legislates*, nor vetoes the legislation of those who do legislate; but only enforces and executes the laws that the Canadians themselves make. If he becomes unpopular with the people, he is recalled, and some one else sent in his stead. Are the taxes high in Canada!—No, they are lighter than in any other part of America. Why? Because the Canadians do not have to support neither an army nor a navy—directly nor indirectly. The army in Canada, which costs twenty-five thousand dollars a day, is paid every cent out of the pocket of Great Britain; and instead of being a source of taxation to the Canadians, it is in the contrary, a source of standing revenue. Canada costs Great Britain nineteen or twenty millions of dollars a year. And this fact alone, makes some of the Canadians fear that this, in time, will induce England to let go of her. Again: They have a school law in Canada, moddled after that of New England. Stupendous internal improvement, in regard to roads—ship canals—and in everything else that contributes to a nation's strength and prosperity, are actively progressing in that country—mostly built with "British gold." Where then is the trouble; where then is the disloyalty—and where is the just *cause* for this loyalty—! *tell you that no disaffection at this moment towards* the mother country exists.—From one end of the country to the other, the universal feeling and expression is that, if England lets go of them, this country will swallow them up! They have no sympathy with the United States. They cannot forget the negligence of our government, in permitting armed ruffians to organize in our territory, previous to making onsets into their country, to burn down houses, and to chase women and children into the fields in the dead of winter.—They want no political connection with us. But there is still one greater reason than all others, why they have no friendly feeling with us; this is *Slavery*!

The Canadian will tell you that he hates Slavery from the bottom of his heart—and that he desires no political connection with any country, whose open and avowed principle is to extend it.

But says the American, (not the "True American,") the policy of our government is the only consistent policy of freedom.

Ah, indeed! says the Canadian! do I not see your government contending that Slavery is a *primary* principle in your country, and does not that same government openly extend it? Do not some of your new States, when they come into the Union, insert a provision in their Constitution, preventing forever, the abolition of Slavery with the boundaries of those States?

Well, responds the American, you live in a monarchial government—we in a Republican government.

Very well, replies the Canadian, I love liberty as I hate Slavery, and I am no more obliged to defend the wrongs of the old world, because they happen to be *monarchial* wrongs, than I am obliged to reconcile your wrongs, and Slavery, because they happened to be continued and nourished by your democratic Republicanism—and I hate, and despise that consumate hypocrisy, that breathes at one breath, *freedom, freedom. freedom*, to the world, and in the next breath, asserts that Slavery shall never be abolished in your country; but extended and strengthened at every expense, and at all hazard. But says the American, the slaves are our property—the laws protect us in holding them, and therefore they are legally, rightfully our own.

Ah, Indeed! responds the Canadian, this is the first time I ever heard a great wrong justified, because it happened to be legalized,—no doubt it is *legal* to extend Slavery, when you make laws *to make it so*. Good reasoning that! Again, says the American slave advocate, England abolished Slavery in her West India Islands, only that she might the better endanger our political institutions! Oh! shame and selfishness, retort the Canadian! How is it that your country, being the only *free* country, as you affirm, in the world—how is it, that she is endangered by being surrounded by countries *really* free. Why is it, that if you are so peculiarly *free, that* you tremble at the knocking off of the trammels and chains from the bondmen, in those lands by which you are surrounded—and then in regard to England's *selfishness*, as you are pleased to term her motive for the abolition of her slaves—there will be time enough to talk about that, and to prate about the wrongs and evils of the old world in general, when your country has imitated England's laudible example, and let go of three millions of slaves, within her dominions—or when she shows the least disposition to lessen either the bounds or evils of human bondage; but until that time arrives, all your professions of liberty will sound to us Canadians, as most contemptible exhibitions, of dastard hypocrisy. So feels, and so speaks the Canadian; he feels that a slave in a republic, is even as much a slave, as if he were bought and sold in a monarchy—what matters it to the slaves, whether they crouch to bondage in Morrocco, or in the greatest Republic on earth—and high professions of freedom, in either country, are equally insincere.

The Canadians beseech us, to call things by the right name, so that when the oppressed of the old world ask their rulers for their natural rights, these rulers may not turn, as now, and say, "behold the United States of America—here learn a lesson—learn to be satisfied with what you already possess—learn that after Washington, and Adams, and Franklin, and Jefferson, and a thousand others of the same stamp, did all they could do for freedom—yet after all, they failed—that the very land that gave them birth, has come to the conclusion, that the declaration of human rights, is worth nothing—but it is not for their countrymen to obey; *but* that Slavery is hereafter to be a primary principle, and a leading interest with the government and people of America—learn then a lesson."

"So speaks the Canadian, and I could not but weep for my country, when I reflected that this was all too true.

Then, in conclusion, I say, that these are some of the causes why Canada is completely united at this moment, in her feeling towards this country. They have no sympathy with our political policy—but an eternal and deep seated hatred of our spreading policy of Slavery. There has been a great change there, within the three past years. Should their country be invaded by us, they will lay down their lives as bravely and dearly as any people that ever lived. Their preparations are great. The people are well taught in military tactics. Thousands of old officers of the army and navy, retired on half pay, are marshalling and drilling the people in every direction, from one end of the country to the other. There is but one all pervading spirit—that is resistance to the last, should they be invaded by us.

Any but an overwhelming invading army, in my humble opinion, would be utterly defeated!

In ending, I will remark that I have attempted as briefly as possible, to give the state of feeling in Canada towards us, and the cause of that feeling. I have written it, because it is the truth—and because almost every paper in the Union has taken just the opposite grounds upon the whole subject of Canadian affairs.

If we have war, we must fight for our country, but God grant that we may have "*peace in our time.*"

Yours, very respectfully,
E. S. A.

### Voices of the Free!

Communicated for the Georgetown Intelligencer.

MR. STEVENSON:

*Sir*—You will very much oblige me by inserting the following extract from an address delivered by me, on the 4th inst., for reasons stated below.

"There is another evil, darker still, and a deeper stain resting upon, and corroding our body politic. What spot is that which above the rest, so dims and blackens our sheen? 'Tis slavery—domestic slavery—a plague spot—a gangrening sore upon our system, threatening it with the most loathsome and terrible dissolution. Tell me not that slavery is right. Howl into other ears, ye demagogues, who plead the justice of slavery. I appeal to my own soul, implanted by the God of Nature, it answers—

"Slavery is death!'

I appeal to the Declaration of Independence, proclaiming equal and unalienable rights; I appeal to our illustrious sires, heroes of the Revolution—to Washington, Jefferson and Franklin I appeal; they answer—

"*Slavery is worse than death!*"

I appeal to the great God of the Universe, the God of man, through all his works he proclaims—

"*Freedom is the birth-right of man!*"

Men of Kentucky, free born men, men of free born sires, to you I appeal! is slavery right? Every pulsation of your true and noble hearts beats, *No, No!* Enough, enough, slavery is *wrong*, liberty is *right*. Shall we then pursue the wrong? Shall we still rivet the chains of the slave? Does not the spirit of our bleeding sires still exist in our midst, and animate our souls? Does not their blood, shed upon a thousand fields in the cause of freedom, bid us loose the chain of slavery? Yes—

"They never fail who die
In a great cause: the block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls—
But still their spirits walk abroad."

Yes the spirits of Washington and of Jefferson still walk abroad and breath in our midst; animating their true and noble sons in freedom's cause; and soon shall that dark spot, slavery, which has so long dimmed and blacked our glorious banner, be blotted, out, and the stars and stripes, unstained, wave triumphantly—

"O'er the land of the free, and the home of the brave."

—

For making the above remarks, on the occasion of the 4th of July, I have been stigmatized and branded through the streets as an Abolitionist. I know not what these men of *kind* hearts and *generous* judgments—who make this accusation—mean by an Abolitionist, but if they use the term in its common acception, I pronounce the imputation groundless and slanderous.

I spoke of slavery in the abstract, upon which I thought but little difference of opinion prevailed. I said that it was an evil, a ruinous evil: it is truth, an awful truth. I said it would soon be eradicated. I hope to God it will. But no scheme of abolition can elicit my approbation, which is no *constitutional, just to the master and just to the slave*. I have no sympathy with Northern Abolitionists, and detest their course. But I consider this a land of freedom of opinion; I consider slavery a debateable question; and while I have a tongue to speak, and an arm to raise, I will, on suitable occasions, proclaim my sentimons and opinions upon it, regardless of the abuse and slander of the ignorant and prejudiced.

I have been informed that it has been insinuated and even asserted, that this part of my remarks was written under the supervision, suggested and arranged by *another*. This report is perhaps unworthy of notice, but justice to that individual demands that I mention it. I pronounce it a contemptible falsehood. That individual never saw or knew anything of what I intended to say upon that occasion. Whatever opinions I hold, I hold independent of any man, and am willing to bear solely whatever odium may be attached to them.

I have also been informed, that it was gravely discussed whether or not I should be 'ducked.' Men have a right to express their opinions of the merits or demerits of a public speech, but they have not the right to conspire against a man's person, for a legal exercise of his privileges. Permit me, therefore, to tell you, who conceived this design, that it is low and unworthy of you; that I scorn and defy you and your threats that I have equal rights with yourselves; and the majesty of the law to support them.

It seems strange that men, who boast so proudly of their liberties and freedom of opinion; who celebrate with gladsome hearts the boldness and determination of their ancestors, in resisting tyranny, when told that there is an evil amongst them, that tyranny exists in their midst, and exhorted to meet it boldly, to crush it ere it crushes them; that they should become enraged, and denounce those who thus plead for right, justice and expediency, as fanatics, and enemies to their country, seems strange indeed.

This much I think justice to myself demands.

B. F. BRADLEY.

# THE TRUE AMERICAN.

"GOD AND LIBERTY."

LEXINGTON, WEDNESDAY, FEB. 25.


### Thomas Clarkson.

The end of this good man draws nigh. He is now eighty six years old, and having fought the good fight, and finished his work, he is about to depart from among us. The daily beauty of his life—so bright with the sunshine of manly virtue, and yet so shaded with the lovliest sensibility—has shed enduring light upon the path of humanity, and made men know, that disinterested goodness on earth was a reality. After such a triumph, it is meet that a human spirit should be transplanted to a new and heavenly home to grow, and ripen there, amid spirits kindred with his own.

The name of Thomas Clarkson, the philanthropist, is known wherever civilization has spread its influence. For sixty one years, with unwearied effort, he has sought to relieve the oppressed. With dauntless temper, yet with a consummate wisdom, he has led and labored in this great cause. Not fretted this hour by fear, nor elevated the next by hope—never desponding amid the darkest difficulties, nor over confident amid the most cheering signs of success—he has steadily wrestled with power and public opinion, wherever and whenever it fettered in any way man's freedom. And he has succeeded. When first he began his work, sixty one years ago, the titled and the noble were the owners of slaves. and the law, and the power of the law, were exerted to establish their right to them, and worse still, the traffic in human beings was considered as legitimate as any other trade.—He appealed from Parliament and Power, the selfish spirit of commerce, and the interest of slave owners, to the hearts of men, against these monstrous wrongs, and mighty as were these combined causes to muzzle opposition, and bear it down, he rose above them all, and aided by a small but noble band, compelled the government of Great Britain, through the moral power of the people, to declare the slave trade piracy, and to proclaim universal freedom to the slaves within their dominion.

What *more* could a man accomplish in a life time? Let us thank heaven that one poor son of humanity has done so much, and rejoice even as we lay him in the earth, that his course has been so nobly run.

The last letter from the venerable man, tells us of his approaching end; but shows his mind to be as green and as fresh in the cause of human freedom, as when pursuing his studies at Cambridge, he gained one of the University prizes by an essay on the slave trade, the publication of which called the attention of Wilberforce to the subject, and made him at once a co-laborer and leader in the cause. It is as follows:

PLAYFORD HALL, Dec, 9, 1843.

MY WORTHY FRIEND:—I am yet mostly confined to my bed room. I am seriously ill. The severe fall I had some time ago has shattered me much, and, with other disorders, *at the great age of eighty-six*, leaves me no hope of ultimate recovery. But I thank God that the good cause is in such good hands; that though I die, it will go on to triumph. It will be under God's providential care. I am assured that the finger of God has long been working for us; and that the days of Slavery are numbered. I am pleased to hear that you have received my manuscript, but much more pleased that you are satisfied with it.

When I began to take up the great cause, I was only 25 years old; and I took it up, not knowing any who would assist me in it; and I worked my way for two years, in a measure alone, before I began extensively to associate others with me.—By this time, a committee was formed, ten of whom were Friends. I came to know Mr. Wilberforce. Then he engaged in the work, and we began to move as a body. My history of the Abolition of the Slave Trade will tell you of all that took place till that time, relative to the advancement of the cause; and one of my manuscripts will inform you of our succeeding labors; and the second will unfold to you the history of the Abolition of Slavery. So that you have now, in your possession, the origin and progress of our endeavors in that holy cause up to the present, to forward which I have written about 120 books and pamphlets.

I am only sorry that, in the three manuscripts sent to you, I was obliged, so often, to mention my own name; but I could not help it, for I was in every department where work was to be done, either as a committee man, or sub-committee man, or as an author, or a traveller; on public as well as on private deputations; as an orator at public meetings, or as correspondent not only for England, Scotland and Wales, but for foreign parts also. Indeed I cannot say what my employments were, but I was here, there, and every where, and every hour, as the cause required. I am only thankful that God has spared my life, so as to have made me useful to our sacred cause, and to have lived so long as to be assured that there will not be wanting proper persons to carry it on.

All do not possess the time which I had. I was never in any trade, profession or business, as many others. All my time was my own—so that I have been at liberty for sixty-one years to go where I pleased to serve our oppressed fellow-creatures. My medical attendants have now crippled my wings, forbidding me to engage farther in public affairs, and to do but little in the way of correspondence, and to give myself up to quiet.—To this my family tell me I must submit, and I only give up my labors because, in fact, I can labor no longer. I shall be pleased to hear that you have received my last, which is enclosed.

Yours Truly, THOMAS CLARKSON.

H. C. Wright.

Milton thought that William Shakspeare needed not the labor of an age, in piled stones, erecting a stary pointed pyramid over his honored bones. He asks, addressing the poet.

What need'st thou such weak witness of thy name?
Thou in our wonder and astonishment,
Hast built thyself a live-long monument.
* * * * * * *
And so sepulchured, in such pomp dost lie,
That Kings for such a tomb would wish to die.

Still less will Thomas Clarkson require any such weak witness over his remains. He has erected, by his life, a monument which will endure forever.—His name is among the proudest known to the sons of men, and will be written in every heart, alive to human goodness, in all coming time. We can conceive of no record more touching or sublime, than that which shall simply tell the pilgrim, who shall seek his grave out of reverence to human virtue, where repose his remains by the plain epitaph:

THOMAS CLARKSON, THE PHILANTHROPIST.

### Who is Guilty!

The people will remember that there are several correspondents for this paper, one of whom has thought proper to denounce slave traders with great bitterness; for our part we entirely dissent from this; we cannot see for our life, how they are more guilty than those who by their *vote* and the *market*, and the *pulpit*, make it *legal*! Is the principal worse in the eye of reason or the common law than the aider and abettor? Not at all. So we see no impropriety in catching slaves with dogs; if it be just to catch them at all! We hate *cant* and *hypocrisy!* We love plain out spoken villiany more—it is safer and less subversive of the idea that man is born of God, and not inevitably destined for the devil!

From the Charter Oak.

### "slavery as it is."

MEN HUNTED BY DOGS!

A late number of the Sumpter Co. Whig, published at Livingston, Alabama, contains the following atrocious advertisement—proving, what is notoriously true, that it is a regular business at the South to train dogs to catch negroes, and to let them out by the day or job to hunt the poor runaways in the swamps and forests. The advertisement is copied precisely as it appears in the Whig. Read it, men and women of the North!

**Negro Dogs.**

☞ THE undersigned having bought the entire pack of Negro Dogs, (of the Hays' & Allen stock,) he now proposes to catch runaway Negroes. His charges will be Three Dollars per day for hunting, and Fifteen Dollars for catching a runaway. He resides 3½ miles north of Livingston, near the lower Jones' Bluff road.

WILLIAM GAMBREL.

Nov. 6, 1845.—6m.

### Foreign Opinion.

The following is one of the many kind notices taken of us by the British people. (From the British and Foreign Anti-Slavery Reporter.)

One of the resolutions passed at the great meeting held at Bristol, England.

The Rev. GEORGE ARMSTRONG moved, and Mr. H. C. HOWELLS seconded the following—"That, convened as we have been for the purpose of aiding in the great cause of freedom from the bonds of slavery, we should deem ourselves wanting to that cause, were we to withhold the expression of our admiration of those magnanimous men and women in the United States of North America, who in the face of unparalleled difficulties (we rejoice to learn now in process of diminution) with a zeal that no danger can damp, with a love that no opposition can quench, continue to be nobly banded in the holy cause of freeing their coloured brethren from the cruelest bondage that has ever afflicted and disgraced the human race. That, in tendering thus the expression of our sentiments, we gladly embrace the opportunity of joining our voice with that of all men, every where, who respect the right of free discussion, and the sacred liberty of the press, in condemnation of the atrocious outrage lately committed at Lexington, in Kentucky, in violation of those rights, so nobly, but on that occasion so vainly, sustained by the high-souled, but still indomitable Cassius M. Clay. For those true heroes of humanity we devoutly invoke the blessing of Almighty God; while we hereby offer them our respectful, admiring, and affectionate sympathy.

The Rev. G. ARMSTRONG, in the course of his address, stated that the Unitarian ministers of this country had remonstrated with their American brethren, and had elicited from them an able protest against slavery. He suggested that the ministers of other denominations might, by the same means, effect much good.

The able addresses of the several speakers were warmly cheered, and the resolutions adopted *nem. con.* Thanks were then voted to the chairman, and the proceedings terminated shortly after ten o'clock.

### Abbott Lawrence's Letters to Wm. C. Rives.

We have read these two letters with great care. The reputation of Mr. Lawrence as a clear headed busines, man entitles his opinions to at least a candid consideration, whilst his courtesy and liberality as a gentleman, demand of us terms of delicate respect. It is not the province of this Journal to discuss topics of mere economical interests, upon which the two great parties of this nation are dvided; we therefore avoid an analysis of Mr. Lawrence's theory of a tariff and "reciprocity treaties." Suffice it to say, that we do not dissent from him in a single position taken. We are honestly of opinion that a tariff of discriminating duties, for the purpose of sustaining and *creating* home manufacturers is equally beneficial to capital and to *labor*, which is the main point; well paid labour being the first element of National and Individual progress. By creating *new* places for work you do not diminish the *old*, and it seems to us that a man who places two manufactories where only one existed before, is equally entitled to the honor of benefactor of the race as "he who causes two blades of grass to grow where there was but one before."

It is plain, as Mr. L. says, that G. Britain does all her free trade in her literature, not in her halls of Legislation. Far less can it be said of other nations, that they are for free trade; for they seem rather to be verging towards a more restrictive system. But even were it otherwise, we deny that it is our policy to go for free trade. We take the broad ground that if every nation in the world were to abolish tariffs, we should hold on. We say that all commerce consisting in exchanges between nations of other than exotic things, is a loss to one or both. Any marine, other than a productive one by fisheries, &c. is a dead loss to mankind, to the whole amount of all the ships and outfits, the food and clothing of the men and of the labor. The more of man's wants that can be supplied in his own home, and nation, the better for him and the better for mankind.

Let us descend from theory to practice. New England has a poor soil; but she has *learning* or skill and water power. It is her interest then to make every thing she wants within her own borders according to the general theory. Poor as her soil is, it is her interest to till it to the best advantage, rather than let it lie waste, relying for exchange of cloths for Western provisions. But her population rises to the point of subsistance where her soil ceases to afford food for her people; what then? they must emigrate, starve, or manufacture and by an exchange of those manufactured articles, get food. Here our theory is fully sustained. Kentucky sends her beef and pork there and gets manufactured goods in exchange. New England does well; she *pursues* general principles, and gets rich. But how is it with Kentucky? She by violating general principles is kept with all her advantages of soil comparatively poor! Because she bears the expense of all the *exchanges*. Our hats, &c. cost us *more* than the farmers of New England and our beef sells for less. A hat in Boston costs the farmer four or five dollars: us five or six. The Boston and New York farmer gets from five or six cents for their pound of beef; that pays for the hats. The Kentuckian gets but three cents for his pound of beef at New York or Boston, where we now drive, it costing him three cents carriage! These are *facts*!! Now by a division of labour, in consequence of home manufactures, on as good a farm with the same labour, the Massachusetts man enjoys twice the amount of the physical wants as the Kentuckian, for every want supplied is a positive pleasure.

Mr. L. tells us to educate our children and put wheels on our water courses, and then we will fare as well as Massaschusetts—true—but not the whole truth. We would fare better, just as much better, as our land is richer than the land of Massachusetts. But why did not Abbott Lawrence tell us that slaves were not, and could not become equal to Massachusetts freemen? and of course, education never would become general, and wheels never be put upon our water courses? Mr. Lawrence does not fear competition in Manufactures from us. Of course not; for he knows just as well as we do that slaves would not manufacture if they could, and could not, if they would!

No Mr. Lawrence knows, and W. C. Rives knows, and we know, that any Slave State is just now by slavery what he predicts America would be by the loss of the tariff! We are *provincial*, an agricultural people, without division of labour, and without capital, and must ever remain so through a long time, while slavery lasts. And we now before all America, since Mr. Lawrence has presumed to instruct the South, put the question to him and demand of him as a gentleman and an honest man, if our position is not true! And if it is, that he say—yes!

Mr. Lawrence may not be of that number, but we know that many Northern capitalists are, who think that slavery is a benefit to them, though a curse to us!

We attempted briefly in our New York speech to meet that opinion. We say in all confidence that the ground then taken by us is true and incontrovertible. What is the continent with all its soil and minerals, without labour? What sort of customers are the Indians to New York and Boston? Slavery is wearing out the soil of the South—"her millions are inert—"tame Indians!" Give us free labour and we will manufacture much more than now it is true—but still we will be in the main an *agricultural* people, because we have the soil and the climate. We will have by the energy and intelligence of free labour, quadruple, what we have now, to exchange for Northern manufactures.—

The products of labour are in a *geometrical*, not a *simple* ratio to its increased energy—for often the body is clothed and fed, all the rest being clear gain. Thus A. and B. make five hats a day, or two bushels of wheat, enough to clothe and feed them in the rudest style, they have nothing to exchange for luxuries. C. and D. make ten hats, or four bushels of wheat per day, they have as much to expend in luxuries as A. and B. had to expend in necessaries: but E. and F. by skill and education and superior energy and mechanism applied to arts and manufacturers, make fifteen hats, or six bushels of wheat a day. Now C. and D. do not enjoy simply double of A. and B. by laying up their surplus, they may grow a million times more wealthy instead of just *twice* as wealthy, although, making but just twice as much per day! E. and F. by making a third more than C. and D. are not just in that proportion better citizens in an economical point of view than C. and D., for they are consuming no more than C. and D. whilst they are making a third more! Practically they would be as far ahead in the long run of C. and D. as C. and D. were of A. and B.! We repeat then that the accumulations of wealth are not in a simple but a geometrical ratio to the talent and energy of the labourer—and this difference is greater than any man can imagine or calculate. Its results, however, break upon us with astounding reality when we see Massachusetts, a mere speck on the map of the Union, making in 1845 ninety millions of dollars worth of manufactures, whilst the whole cotton crop amounted to several millions less?

Massachusetts has seven hundred miles of rail road more by some hundreds than all the rail roads south of Masons and Dixons line!

But we have said enough. We regretted to see Mr. Lawrence yielding to the Texas usurpation, with a facility unworthy of the noble name he bears. He may be a shrewd merchant and manufacturer and see "new markets" opened up in Texas for New England enterprise. But justice and lasting prosperity go in the long run together—reason proves it—history proves it—the Bible proves it—the undying promptings of the immortal soul prove it.—We tell Mr. Lawrence in all humility and reciprocal kindness that he is receiving from the South the shirt of Nessus—such prosperity is the fruit of crime—and madness, pain and despair follow in its train! When he sees Mr. Rives, let him whisper in his ear, one word; it is worth a thousand of his letters, *able* as they are—"*Make Virginia free.*"

### Whipped Spaniels.

We always love to see political knavery dressed down decently—the *Frankfort Yeoman* is entitled to our thanks and the thanks of all honest men for this once.

KENTUCKY LEGISLATURE.

*Resolved*, That we hail Texas admitted into the Union as a sister State with a cordial welcome, and pledge ourselves to stand by her, in her future course with all the affection and fidelity becoming our intimate relations.

"And so this resolution passed our Legislature *nem con*—that's beautiful. Our whigs hail Texas with "a cordial welcome," and pledge themselves to stand by her most lovingly. The resolution seeps dark about the opposition to annexation made in Kentucky. The Whigs say nothing about the fact that the Senators from Kentucky were both missing when the final vote was taken. They keep dark, too, about the theft and robbery of Mexico, which have been perpetrated. They did not do the stealing and robbery but they rejoice that it is done, and promise devoted care of the spoils. We deny ever changing the embodiment with taking one quarter of a stolen sheep, but we see his friends will take the whole of it—wool and all, with the most rapturous joy."

### The Sufferer.

We read the other day, in an Eastern newspaper, part of a discourse which referred to the various martyrdoms which man had sometimes to suffer. The idea that the rack and the fagot were the cruelest, was eloquently combatted. The boy who remembers, from the days when he read in his primmer the account of the burning of John Rogers, accompanied always with the representation of the poor man at the stake, and his wife and children near by, naturally regards this as the fiercest of all human punishments. It is not so. The anguish of mind, forced often times upon an individual when defending the truth, making life itself a martyrdom, is more cruel and fiercer far. The writer speaking of this class says:

"They win hard fare, and hard toil. They lay up shame and obloquy. Theirs is the most painful of martyrdoms. Racks and fagots soon waft the soul to God—stern messengers but swift. A boy could bear that passage, the martyrdom of death. But the temptation of a long life of neglect, and scorn, and obloquy, and shame, and want, and desertion of false friends—to live blameless though blamed, cut off from human sympathy—that is the martyrdom of to-day. I shed no tears for such martyrs. I shout when I see one—take courage and thank God for the real saints, prophets, and heroes of to-day. In another age, men shall be proud of these puritans and pilgrims of this day. Churches shall glory in their names, and celebrate their praise in sermon and in song. Yea, though now men would steal the rusty sword from underneath the bones of a saint or hero long deceased, to smite off therewith the head of a new prophet—that ancient hero's son; though they would gladly crush the heart out of him with the tomb-stones they piled up for great men, dead and honored now, yet in some future day, that mob, penitent, baptized with a new spirit—like drunken men returned to sanity once more—shall search through all this land for marble white enough to build a monument to that prophet whom their fathers slew; they shall seek through all the world for gold of fineness fit to chronicle such names! I cannot wait; but I will honor such men now—not adjourn the warning of their voice, and the glory of their example, till another age!"

### Far Away.

We may talk of the turband Turk, we suppose, and give no offence to the delicate nerves of the most ultra slaveholder. And that slaveholder on reading an account of the cruelty of Musselmen, may brush up his eye brows, and exclaim, "horrible." Why not? The evil about which we are going to give a description is far, far away.

Some wicked man, always disposed to do mischief, or the proud Turk himself, might sneeringly tell us to look at home. But that would be down right impudence. True, when the hearth fires are gone out, the body, as well as the heart, is chilled. But then we are a privileged race, and if we chose to put them out, and suffer thereby, it is no reason why we should not snap up the Turk for committing the same folly.

Besides, we all hold to the doctrine of non-interferance, as regards ourselves.—What right has an Englishman, with fat paunch and surly look to tell us about our wrong doings? What business has the prying and impertinent Yankee to meddle with our private affairs? We are our own masters. We hold slaves in our own right. And what is more, they are better off than one half of the poor fellows who brawl so lustily about freedom, and cant so loudly about humanity, till the ear of common sense is tired of the very sound of their voices. Hands off, if you please, gentlemen! Shut up your mouths and hush your impertinence, else we shall put a padlock upon them which will force you into silence.

But as for others, we like to hear what they are doing, and as for the Infidels, we claim it as a right to speak of, and treat them, as we please. Shall we go to Constantinople and behold Circassian girls—lovely as the morn—all made of softness sensibility and truth—exposed in the public mart for sale, and not cry out against the enormity? Shall we especially witness the most beautiful of human creatures bought by some ill natured, old and ugly Turk, and not denounce the villainy of the transaction? Verily they who expect this of us are mightily mistaken. We shall have our talk come what may, whatever a Northern press with Southern principles, or a Southern Press with Northern principles may say on the subject. And we will do it in our own way, as often as we please.

There is a big slave mart at N. Orleans and there scenes are witnessed which shock often the rudest heart. The young and tender child torn from its parents—wives seperated for ever from their husbands—the kindred in blood and affection severed—and buyers and sellers chaffering amid human woe, and the very sulleness of human suffering—silent, because stunned by its weight—with the indifference and coldness of men trading about a donkey or trying to swap horses. But then this is a part of the *peculiar* institution, secured by the laws of the State and Nation, and while no hand shall rudely assail either, no tongue shall wag a word against the wrong, or the frightful horrors, of the home slave mart. David of old, longed for a drink of water from the well where in youth he had so often quenched his thirst, and Paul loved his kindsmen according to the flesh; but they who witness human beings at New Orleans weeping because torn from their homes and the familiar scenes there, or worse still from their kindred, must not blab a word about it.

Well! well! We will fall in with the humor of the day and give a portion of a discription of *a visit to the slave-market of Constantinople*, extracted in Little's Living Age from Chambers Edinburgh Journal. It tells of evils far away, and can do no harm.

"At length we reached the place of our destination. It was a long low building, forming a square of considerable size. We mounted a few unsteady dirty steps, and found ourselves on a large wooden platform, running the whole length of the building. It was divided into pens, shut in by wooden railings, in which were confined the black slaves; whilst through the open doors leading into the house itself, we could distinguish the veiled forms of the white women grouped behind the wooden screens. On benches, so placed as to command a view of both, were seated the buyers, for the most part heavy, ill looking Turks, dressed in the hideous costume introduced by the late Sultan, and occupied as usual in smoking, though the quick glance of their calm, piercing eyes, seemed to take in everything around in complete detail. The sellers stood before them, vociferating and gesticulating in the true Oriental manner. The court below, which we were to visit afterwards, was filled with all the less valuable part of this human merchandise, consisting of those afflicted with any infirmity, very aged persons, and young children. It was some time before we comprehended the scene in all its details; it is not to be wondered at that we were stupified in witnessing such a sight on European ground. At length we approached one of the pens, determined to examine, to the fullest extent into all that was revolting and horrible in this market of human life. It was filled with young Circassian women, some of whom were remarkably handsome. They were seated close together on the ground, seemingly in an attitude of listless despondency with their long white garments flowing round them.

"As we came up, they fixed their large dark eyes upon us, and I certainly never met a gaze of more unutterable sadness. The conviction that I led through me, as my eyes met theirs, that those unfortunate beings *are not*, as modern philanthropists would have us believe, utterly unconscious of, and incapable of feeling the dishonor and wretchedness of their fate. I felt, as I stood before them, and encountered their soft melancholy glance, that they looked on me as the free and happy stranger come to gaze on them in their infamy and their misery. Presently the slave trader, to whom the poor creatures belonged, came up, followed by a tall phlegmatic-looking Turk, with the unmeaning features and coarse corpulency which are so characteristic of his nation. The merchant advances, and seizing one of the slaves by the arm, forced her to stand up before this personage, who it appeared, wished to buy her. He looked at her for a few minutes from head to foot, while her master descanted on her merits; then he placed one hand on the back of her neck, whilst he jerked her head rudely with the other, so as to force her to open her mouth, that he might examine her teeth; he roughly handled her neck and arms, to ascertain if the flesh were firm; and, in short, the examination was such, that I do not hesitate to declare I have seen a horse or a dog more tenderly treated under similar circumstances.—After all, the decision was unfavorable, for the Turk turned away with a contemptuous movement of the head, and the slave dealer in a rage, thrust back the unfortunate creature, who sunk down trembling amongst her companions in misery.

"Neither my friend nor I had uttered a word during this scene; we stood silent side by side, and mechanically followed our guide, who led us into the adjoining enclosure. Here we became witnesses to a sale that was just about to be completed. A most interesting group presented itself before us: two young female slaves, both with most pleasing countenances, stood together closely embraced, the arm of the one round the neck of the other; their attitude, as well as the strong likeness between them, pointing them out at once as sisters. By their side was an African slave-dealer, in whose ferocious countenance it seemed impossible to discern a trace of human feeling; he was armed with a large heavy stick, with which he drove them to and fro, literally like a herd of animals. Three or four Turks were discussing, with considerable animation, the price of one of the women; but the bargain had been struck just before he came in, and one of the party, a stout good-looking man, was paying down the money. When this was completed, with an imperious movement of the hand he motioned to his newly purchased slave to follow him. It was the youngest and the most timid of the two sisters whom he had selected; nothing could have been more painful than to watch the intense, the terrific anxiety, with which both had followed the progress of sale; and now it was concluded, and they knew that the moment of saperation was arrived, she whose fate had been sealed, disengaged herself, and, turning round, placed her two hands on her sister's shoulder with a firm grasp, and gazed into her eyes.

"Not words, not tears, could have expressed one half of the mute, unutterable despair that dwelt in that long heart rending gaze. It were hard to say which face was most eloquent of misery, but the Turk was impatient: he clapped his hands together. This was a well known signal. A slight tremor shook the frame of the young slave; her arms fell powerless at her side, and she turned to follow her master. The voiceless but agonized farewell was over. In another moment we could just distinguish her slender figure threading its way through the crowd, in company with the other slaves belonging to the Turk. Her sister had hid herself behind her companions, and now sat on the ground, her head sunk upon her folded arms. Our guide would have led us into another pen, but we had seen enough; we hurried through the various groups till we reached the open court; then for the first time we addressed each other, and the same words burst simultaneously from the lips of both—"C'est infame!"

"But I have heard," I said, willing to relieve myself from the painful oppression this sight had caused, "that these poor slaves are brought up to this situation from their infancy, and knowing nothing else, do not feel their degredation or their misery."

"Let us ask Joseph," said my friend, shaking his head incredulously; "he is an intelligent person, and can doubtless initiate us into the mysteries of the slave-trade. Are these wretched creatures born in captivity?" he asked, addressing the guide; or, if not, how are they procured?"

"Very easily monsieur," said Joseph composedly. "None of these are born slaves, and they are all procured in the same manner. Any pacha who wishes an addition to his establishment, mans a vessel with a well armed crew, and sends it over to Circassia. They go on shore, penetrate some little distance into the country, attack the first quiet village they come to, burn it to the ground if they meet with any resistance, and carry off all the women and children. They throw them in a heap into the hold of the ship, and bring them to Constantinople. The pacha chooses what he thinks fit for himself, and then sends the rest to the slave-market. Some of the more extensive slave dealers often undertake such expeditions on their own account."

"But after they are bought they are well treated, are they not?" I asked.

"In many cases they are. It depends entirely on the temper of the master: he has the power of life and death over them; and at all events the bastinado is always more or less in use."

"And what is the fate of the children who are brought in such numbers into the world in consequence of this most infamous system?" asked my friend.

"They are sold as slaves," said Joseph.

"Do you mean to say that they sell their own flesh and blood?" I exclaimed.

"Certainly they do. They can acknowledge them, and give them their freedom if they choose; but they never do. They have the children of their wives to provide for, and that is enough."

"We asked no more questions, for we had heard quite sufficient."

### Opposition.

Were it not, say some of our friends, for the stern opposition which the slavery men make, we could do something.

Very true. But what would any of us be worth, if we could get or gather what we wanted by reaching out our hand for it? Nothing would so soon render a man imbecile in body and mind, as a life without struggle. Let us court or covet any thing but that.

John Neil says:

"A certain amount of opposition, is a great help to a man. Kites rise *against* and not with the wind. Even a head wind is better than none. No man ever worked his passage any where in a dead calm. Do not wax pale, therefore, because of opposition. Opposition is what he wants and must have to be for any thing. Hardship is the native soil of manhood and self-reliance. He that can not abide the storm without flinching or quailing—strips himself in the sunshine and lays down by the wayside, to be overlooked and forgotten. He who but braces himself to the struggle when the wind blows, gives up when they have done, and falls asleep in the stillness that follows."

Try it. Just open your lips, and say what you think, and see how much better you will feel within. Hast been out on a cold day, when you dreaded to encounter the wintry blast, and felt the glow and annimating warmth which brisk walking and rapid exercise gave you? It is one of the most pleasurable sensations a man experiences. Just so is it with our moral nature. Unbreathed and unexercised it droops and decays, and leaves us with out energy or life—tame hangers on—miserable servitors—of whoever may be bold enough to direct and govern us. But allow it full play, with all its powers in motion, shrinking from no contest, appalled by no danger, it becomes to us a creative source of growth and happiness, and makes duty, and honor, and principle realities—something worth living and struggling for.

Meet this opposition, then, and you will overcome it. We do not say you will put down those who think differently from you—but we do say that you will force them to respect you, and when they do that, they will hear you, and let you speak out your thought. And what more can any friend of the truth ask for?

### Positive.

Resolution lately passed at a Whig Convention in New Hampshire:

*Resolved*, That we protest against the Annexation of Texas into the Union, as an unconstitutional exercise of the power of Congress; and that we are totally opposed to the admission of any new slaveholding State hereafter into the Union: That, as a free people, we set ourselves against the extension of the Slave power, whenever, and in whatever way it may be lawfully opposed.—*N. H. Statesman.*

### The Way.

People complain of evil, and say, "what a pity it is that it exists, we wish we could get rid of it."

And *why* do they not rid themselves of it? They have the power; the means to do it are in their own hands. There is no little or great public evil which they cannot compass and crush, if they set about it in earnest; and it is all mockery—the veriest cant, if not the merest hypocrisy,—when men hurl their denunciations against wrong, and lift not a hand to strike it down.

We see no such action in the every-day affairs of life, or in those public matters which concern directly the citizen. If a speculation is to be made—if a tax is levied which bears hard upon the pocket—the people know how to *act* as well as talk. They don't wait on such occasions for addresses from caucuses or clubs—for advice from the press—or for directions from any quarter; but go straight ahead, and do what is to be done themselves.

Well—this is all that is needed in the case of any evil. The same resoluteness of purpose and directness of action would remedy it without difficulty. Take the case of any tyranny. Why does it exist? Simply because the people tolerate it.—The old Saw says, tyranny sways, not as it hath power, but as it is *suffered*, and it is true in letter and spirit. Sufferance is what continues it. One bold move—one general and brave speaking out—by the people, would scatter it like chaff.—Wherefore, then, stand mouthing about tyranny, when blows are demanded?—Why send forth sickly complaints, when we should deal in the sternest action?

Or look again at the subject of Slavery. There is scarcely one man in every ten, who wont lament it as an evil—who wont admit that it is wrong—and who wont go farther and say, "the sooner it is done away with the better." But what *do* they? It is clear if they acted out these thoughts of theirs, that the thing itself would fall by the very moral force of these thoughts. And are they given tongue to, in this spirit and for this end? Alas! the people who talk thus, too often, dally nicely with words, and allow their fears to make traitors of them. They see the right; but dare not pursue it. What are they, then, who so act, but upholders of the very evil of which they complain—cowardly sustainers of a wrong, which in their hearts they hate, and with their lips condemn?

Good citizens will have to examine this subject with closer scrutiny, and a more fearless eye, if now, or hereafter, they would be set down as among those who did their duty. "Oh," say they, "there is danger in agitating this question of Slavery." Granted. And what good was ever attained without danger? What one great reform, from the death of our Savior on the cross, to the latest on record, was ever accomplished without it? "Out of this nettle, danger, we pluck this flower, safety." And there is no difficulty in doing it. Away, then, with all such excuse, and avow the fact at once, that it is fear, interest, expediency, or some other selfish motive, that makes you drop your hand when your heart tells you that it should be raised against a crying and monstrous evil.

"But," continue faint hearted men, "we do not see our way clear." And why not?—Have not other States preceded ours on the question of emancipation? Are not the ways and means open to all? A simple AYE, a vote at the ballot box—falling light as the snow-flake—would do the work. Is there any mystery here—any need of stumbling—any difficulty whatever in seeing or finding the way? The law says now, that Slavery is legal. We obey it, as we ought to do. But we meet together, and by constitutional process, decree, that that law shall be changed, and *it is done*. Who among those, that declare Slavery to be an evil, will grapple with the question in this manly style? Who, standing up to their convictions, will fight the good fight in a true faith? They who fail to do this, while denouncing Slavery, may have the "voice of lions, but they have the action of hares." They are recreant to their own consciences, and to every higher duty, and there is no excuse for them.

LAKE MARINE.—The Buffalo Com. Advertiser gives a list of 48 vessels, with an aggregate tonnage of 10,207 tons, which have been built on Lake Erie and the other Lakes still farther West, during the past year, at an aggregate cost of 659,000. Also 15 vessels built on Lake Ontario, of 3787 tons aggregate, costing about $177,000. The entire Lake marine, including all the vessels employed in navigation, is estimated as follows:

| | | TONS. | VALUE. |
|---|---|---|---|
| Steamers, | 60 | 21,500 | $1,500,000 |
| Propellers, | 20 | 6 000 | 350,000 |
| Brigs, | 50 | 11,000 } | 2,200,000 |
| Schooners. | 270 | 42,000 } | |
| Total, | 400 | 80,000 | $4,050,000 |

One of the steamers, the Niagra, is as large as our largest Liverpool packets; tonnage 1075; cost, $95,000. One of the propellers, the Princeton, is 456 tons burthen Several of the Brigs and schooners are over 200 tons.

For the True American.

### Crow Foot Sketches.

Philadelphia is complained of as being too rectangular, and no doubt so far as mere beauty is concerned, the objection is good;—it is rarely that a city like St. Petersburg is created; they may be rather said to grow, pent in on all sides by obstructions without, and certain conflicting laws within It is of no use to talk then of parallel right lined streets; the thing is done; but by all that is sacred, in the sublime and beautiful, why are immense blocks of buildings put up as much alike as two peas or right and left eyes? Is there no individuality in the Quaker city? Does every body copy the "Smith—the wealthy" or the "Brown—the traveller abroad?" Is their no genius, no personality in these people? Is there no variety in stone, in brick, in paint, in outline? If not, for the sake of violating all nature's laws, what is it for? If for nothing else, save time, that a man might know his own, would not some slight mark be advisible? Mr. Brown turns the knob and walks right into Mrs. Smiths, and before she can say, "who's that?" has his arms around her—"oh dear!" cries Mrs. Smith, with a voice liked crushed sand or squaking hinges. "I beg ten thousand pardons," cries Mr. Brown, disentranced by these unusual notes, "thought it was Mrs. Brown—wrong door I see." We once heard of a case of a man's walking up three pair of stairs, shutting the door, and attempting to push his head into a night cap already filled with a most lovely face and dewy lips—of course had mistaken the house!

Philadelphia has many small parks which atone somewhat for this tameness of structure. The old U. S Bank and the Mint, are her principal public structures, of a classic model, but not very imposing. The Girard college is in the suburbs; I presume the most beautiful specimen of art in America. It is of the Grecian order after the manner of the Partheon. It is of hewn granite, with a colonade of Corinthian columns all round—eleven on each side—and six on each of the gables.

The building is nearly complete—marble floors and arched ceilings—with winding arched stairs of stone and covered with granite tiles. Thus making the building entirely of stone and of course fire proof. The building will be entered at gables over flights of steps—passing into a vestibule or court lighted from the roof; with winding stairs leading to the several stories, you can enter any of the twelve principal rooms, without passing through one to the other. The building is heated with air flues from a single stove in the basement, seems glowing within; of course from its model better suited to inspire awe and a sense of mystery and sublimity, than well arranged with light and air, for school rooms. The whole, however, viewed from without, is the most lovely and perfect building we ever saw—the eye seems never satisfied with gazing—and its beautiful harmony of proportion wins upon the spirit the more it is studied. Certainly we know but one edifice which surpasses it in exquisite grace and symetry of outline, and that is the work of which Burns speaks, as nature's "first." and made by no "prentice hand"—and about her there are some curves which the volutes of the Corinthian capitals don't begin to rival, from which Burke drew his idea of "the line of Beauty."

The main edifice is planked on both sides by two regular buildings, of granite plain parallelograms intended for dormitories, all fire proof. The whole are to be surrounded by highly ornamented landscape gardens.

Since New York has made her Croton-water works, Philadelphia says little of Fairmount—and Bazil Hall might travel the Country in some complacency of spirit, without having his self home injured by "pray Mr. Hall have you seen the water works?"

Fairmount is still a beautiful place, and worth a visit yet!

The Mint is remarkable for the simplicity and finish and perfection of its engine and machinery—and its collection of ancient and modern coin is truly interesting.

Peale's Museum in this city is a good one, now removed to the old Masonic Hall, on Chesnut, and deserves to be sustained for its own merits as well as on account of its gentlemanly and spirited proprietor.

It is well known that the Academy of Fine Arts in Philadelphia was lately burnt and most of its marbles entirely destroyed. We remember to have visited it in 1840, and we felt on revisiting it like returning to the tomb of some lost friend, and finding it in ruins, and covered with gross and coarse weeds, and its inscriptions gone!

It was the best collection in America: and as the women have taken it in hand, we trust it will soon surpass its original excellence, for although there are many statues lost forever, there is genius enough now in existence to equal them. We reverence the olden time only for its excellence, not for its age.

There is still a beautiful marble copy of the original Venus di Madicis, and as this celebrated statue has won the unmixed admiration of ages we studied it somewhat with a view to see if possible what there was in it peculiar.

There is no question but that the Caucasian, or Pelasgian, race of men is the first in mental and physical development. The climate of Greece was favorable to luxurious and graceful development—the people were not over-worked and yet exercised sufficiently, for health, and free and equal distribution of muscle. The public amusements and the universal habits of the Grecian people, and above all their natural and free clothing, the loose zone and sandal, instead of the corset and spring soled pinching shoe, all favored physical beauty.

The Greek artist, had the advantage, from the habits of the people, of studying the best models of the best race—and the consequences are "the Venus."

The head of this statue like that of all the statues of the ancients where mere beauty, or the sensual is impersonated, is rather small and oval; the forehead is shaped in harmony with the chin to produce the full effects of an oval face—the intellectual development of the head is sacrificed to the beautiful and sensual in contradistinction to the beautiful in sentiment, and intellect. In male figures, the opposite course is pursued, and in the Minerva the same masculine style of head is kept up.

The reader must not suppose as a phrenologist, we think nothing yet has been produced to entitle phrenology to the title of *science*. We believe the brain acts as a whole; still certain forms of head to a practiced eye indicate intellectual and moral differences, with a force amounting, in nine cases out of ten, to a conviction in the mind of the beholder, though those convictions may not always be certainty or truths. We do not contend that an intellectual head and face are necessarily wanting in beauty—such beauty as creates love. A merely beautiful woman, with no great intellect, generally knows her true strength, and no divided thoughts interrupt the sensation produced on our sex. A woman of beauty, and intellect, and sentiment, may divert us a long time without inflaming us; a nice sense of propriety or pride may induce her to spare us; but when she does choose to play the lover and is fairly taken herself, she has far more power than your *mere* beauty. So that in looking on the Venus, we venture to say that the head and face does not equal our *living* ideal of the beautiful; yet in statuary where *quiescent* matter is without the play of features which reveals the soul, it is perhaps the true in loveliness. The remainder of this statue is faultless in our eyes.—The roundness of the shoulders is not to us a defect: it is graceful, and indicates *physical vigor*. We have seen statues which were more impressive at first glance, more rich in animal fulness and budding vitality, yet the modest swell and tapering limbs here more interest the mind, and take at last a stronger hold upon the soul.

The statue, all know, is *entirely* made after the

object or event, by its vividness exciting an involuntary movement of imagination and passion, and producing, by sympathy, a certain modulation of voice, or sounds, expressing it." * * * "Poetry is the language of the imagination and passions" * * Poetry is the universal language which the heart holds with nature and itself." Our author in the Review holds that poetry has nothing to do with the imagination! Then the conceptions of Milton's Satan, and Shakspeare's Hamlet, (both metaphysical, rather than passionate personages,) are not poetical! Bah! The critic denies the possession of passion to Campbell! (This "." we *must* use until we get through with *our* review.) Campbell, be it understood by all lovers of sweet and and grand song, had no passion! How was it then that a whole nation leaped up, with fire blazing in its eyes and fire blazing in its veins, when the Bard rolled out from that large heart of his.

"Of Nelson and the North,
Sing the glorious day's renown—"

Or

"Ye mariners of England
Who guard our native seas,
Whose flag has braved a thousand years
The battle and the breeze!"

*How was it?* We leave the author of the "True Principle of Poetry" to answer: and will he tell us, also, supposing Campbell to be destitute of passion—feeling—how is it that the heart of Christendom became inflamed over his "Pleasures of Hope?" and his "Last Man?" and his minor songs?

The author asserts that the production of pleasure is the aim of poetry. To this, Mr. Colton, the editor of the Review, replies in his usual masterly manner. The fact is, Poetry has many aims—but its greatest is to instruct, and to elevate—not merely to please.

Poetry may come as a spirit which laps our limbs in one soft, odorous delight—or as a wide browed Giant, who cries "up! up! and exert that star-ascending thought which assimilates to the Gods!" It may produce worldly or heavenly delight; so long as it does not lead us to the mere sensual, which it would inevitably do, if its principle was founded *alone* in the *passionate*, its mission is sacred and beautiful. Let us rather regard poetry as the elementary instruction before entering an angelic land, than as the pander to that "which most delights the flesh and its poor fleeting wants."

The article, upon which we have bestowed so much attention is extremely well written; and this, in one point of view, only makes the matter worse: an unsound doctrine is likely to produce mischief just in proportion to the elegance of the drapery of language which floats around it.

From the notice of "Hart's Bust of Clay," we give an extract:—

"Hart's bust of Clay has surprised connoisseurs in many respects. There is not only a remarkably minute and it would seem at first painfully skilful elaboration of the slightest and most delicate play of his (at present) attenuated muscles, but you are surprised to find united with this the daring and dashing vigor of *general* effect which could alone express the *ensemble* of his powerful character. Though to some degree acquainted personally with the chivalric Hero of modern statesmanship, we were not prepared to realize how fully the cool but keen-glittering spirit of the man shone through his *physique*, until we had studied this white, dumb articulation. Nor did we feel a less yearning, intense interest in the artist who had produced this magical work, when we learned that he came from that region of remote massive shadows we have mentioned; and that, too, it was beneath the deepest obscurations of a poverty and ignorance unusual even there—with no other light than that which came down upon him, self-attracted, out of Heaven—he had toiled patiently and unsmiled upon. That still, small light, though, has been sufficient to guide his boyish leanings towards Plastic Art, through the rude brown forms of squirrel, bird and horse in clay, up to this blanched sublimation in the pure Parian stone. We congratulate the country that such a man has been already so significantly rewarded, and hope, as we believe, this Artist of the West is to chisel his way through a triumphant career of "marble achievement." He shall not only transfer to "monuments eterne" the Actual and the Ideal in the living subject. The Ideal is built up from the Real; and the Sculptor who can reproduce in stone the whole varied expression of a countenance so exceedingly mobile as Mr. Clay's, cannot fail, in the development of much study, to give free embodiment to the visions of high Imagination—

"Making the pale stone show the Shape of Thought,
Whereon long ages shall in wonder gaze."

The American Review has been in existence about fourteen months—and it counts thirty-five hundred subscribers—a full appreciation of its merits by the American people would give it ten times that number.

## By Special Express from Philadelphia, *FOR THE CINCINNATI GAZETTE.*

### Arrival of the Steamship Cambria.

*Great changes in the Commercial Policy!—Repeal of the Corn Laws!!—Triumph of Free Trade!!! —Pacific News.*

The news by the steamship Cambria reached Boston on Thursday, and was immediately sent by express to New York and thence to Philadelphia. By *our own* special express we have received it from the latter city, and lay before our readers copious extracts from the latest English papers.

The news is of the most gratifying kind. We have not space now to do more than to refer to hastily made selections.

Parliament has assembled. The Queen's message is entirely pacific. Expressions of regret are made that the difficulties between that country and the United States, relative to Oregon, are yet unsettled.

The steamship Cambria, commanded by our excellent and esteemed friend, Captain Judkins, takes out to-day the most important and gratifying intelligence that ever left the shores of Great Britain. Sir Robert Peel—England's powerful and brilliant Minister—has developed his future commercial policy. It is at once simple and comprehensive; between this country (England) and the United States, will be carried to an extent, and will be mutually productive of advantages, greater, to quote, no irreverently, the words of the sacred volume—"than the eye hath yet seen, or the heart hath conceived." The new scheme embraces, with a full sense of their importance, the principles for commerce, manufactures, and agriculture, admits corn duty free, at the end of three years, with a scale, in the interim, which will probably oscillate between four and six shillings per quarter, and at once admits Indian corn and buckwheat free of all duty whatever. To the details of this great measure we earnestly entreat the attention of our commercial readers: We beg to refer them to the speech itself, and to our remarks upon it. Great Britain, at the present moment, is in a blaze of excitement men talk and think of nothing else; they have set their hearts upon securing the great fiscal scheme, for the regeneration of the country, which the premier has laid before Parliament, and they desire to curtail the period fixed for the total extinction of the Corn Laws. The friends of peace and progression, on this side of the water, hope—earnestly and sincerely hope—that the new policy will bind America to us.—by the ties of amity, brotherhood, and interest, and that the miserable squabbling about a barren waste will give way to more liberal, civilized and comprehensive views.

The immediate effects of the new tariff on the most prominent articles of American exports we have noticed elsewhere. Altogether the subject in its various phases is the most important that ever crossed the Attantic since the introduction of ocean navigation; and all that is now wanting, is for the Government and people of the United States to meet us in a kindred spirit, and in the true spirit of commerce and of friendship, forget the past, and run a generous race of mutual happiness and prosperity for the future.

## CONGRESSIONAL PROCEEDINGS:

WASHINGTON, Feb. 10, 1846.

### Senate.

Mr. Speight presented the resolutions adopted by the legislature of Mississippi relative to the Oregon question.

A message was received from the House announcing the passage of the resolutions providing for Notice, &c. The resolutions were read twice and referred to the Committee on Foreign Relations

Mr. Cass moved to postpone the previous orders and proceed to the consideration of the resolution reported from the Committee on Foreign Relations to annul and abrogate the Convention with Great Britain.

Mr. J. M. Clayton hoped the Senate would first proceed in the consideration of the Bill to augment the Navy.

The motion of Mr. Cass prevailed, 22 to 23.

The resolution was then read—as also the resolutions of Mr. Hannegan, which it was understood, were to be considered at the same time. The various amendments heretofore offered were also read—excepting those of Mr. Mangum, which that gentleman said he had not offered, but merely said he would offer, and which recent occurrences had rendered it improper now to introduce.

Mr. Allen said it was now sixty-nine years since these States renounced all allegiance to great Britain, and it was now sixty-three years since Great Britain acknowledged that these States were and should be free and independent. And yet at this day Great Britain exercised jurisdiction and sway over many miles of our territory For twenty-eight years negotiation has been going on, and at the opening of this session the President communicated the fact that all negotiation had failed, and it now became our duty to take measures for extending our laws over the territory.

If we adopt the measures recommended by the President, we shall show to the world the justice of our title; but if we refuse to adopt them we shall show to the world that we act not because we dare not.

The question is now *pro sessionem*. The time for the question of the *title* has gone by. We stand committed before the world as claiming the whole territory—by a solemn treaty with the Emperor of Russia—by a vote of this body itself extending our laws up to 54° 40'—by the election of the present Chief Magistrate under the resolves of the Baltimore Convention—and by the declaration of the President himself.

We stand before the world as a nation which has by all the forms known to civilized communities, proclaimed our title to an important contiguous territory—the territory of Oregon. It now remains to be seen whether we will act up to the mark and maintain the claim we have preferred.

There are no territorial disputes in Europe.—The system adopted on the fall of Napoleon, quiets, perhaps forever, all territorial disputes in Europe.

Mr. Allen then adverted to the interference of France and England in the affair of Texas, and denounced in no measured terms the Holy Alliance. He denounced France and England for their recent intermeddling with the affairs of Buenos Ayres. He said if we now truckled we should consent to the entire subjugation of the world to the will of five men—or rather of four men and one woman.

Gentlemen ask, do we want war? It is a silly question—a childish question. The question of war does not rest with us but with the claimant in the controversy.

Mr. Allen addressed the Senate until half past two, and then gave way to a motion to adjourn, and apparently while in the midst of his speech.

### House.

After the transaction of unimportant business, the House took up the bill appropriatin $1 000,000, for fortifications, which was amended, debated and laid aside to be reported to the House.

The Revolutionary Pension Bill was then briefly considered in Committee of the Whole, after which the committee rose at an early hour. The committee reported the amendment to the Fortification Bill, which was concured in by the House.

The bill was then passed and the House adjourned.

WASHINGTON, FEB. 11, 1846.

### House.

After an hour of confusion and noise, taken up with personal explanations, the House went into Committee of the Whole on the Revolutionary Pension Bill, and after debating various amendments, the Committee rose, and the House adjourned.

WASHINGTON, Feb. 12, 1846.

### Senate.

After the expiration of the morning hour the Senate proceeded to the consideration of the "notice" resolutions.

Mr. J. M. Clayton called for the reading of the resolutions, and they were read by the Secretary.

Mr. Crittenden then moved the amendment which he some time since submitted to the Senate as a substitute for the resolution reported from the Committee on Foreign Relations.

Mr. J. M. Clayton said that the Senate now had before it two distinct propositions for giving notice to Great Britain of the intention and desire of the United States to terminate the Convention of 1829, twelve months after such notice shall be given. These two proposition were essentially different. The one reported from the Committee on Foreign Relations gave no discretion to the President to give or withhold the notice as circumstances in his judgment might render proper, but directed him at once to give the notice and took from him all the responsibility which properly belonged to him.

The other submitted by the Senator from Kentucky, gave power and discretion to the President to act as in his judgment the state of the question rendered proper, and met his (Mr, Clayton's) cordial approbation. The former he could not go for under any circumstances.

Mr. Clayton went on to show that the President could not entertain any apprehension that war would grow out of this question, as he had not given any intimation of danger—nor had he recommended any measures for defence. On the contrary, in his message, he had recommended that the estimates both for the Army and Navy for the present year be reduced and they had been reduced accordingly.

No intimation had been received from either the War or Navy Departments of any necessity for defensive measures. It is true that upon the adoption of the resolutions offered at the commencement of the session by the Senators from Michigan, a letter was received from the Secretary of the Navy by one of the Committees of this body, recommending the construction of three steam frigates, five sloops, and two brigs or schooners—but this addition to the Navy was recommended only as a part of the peace establishment of the country. Looking at all these things, Mr. C. said he could not for a moment *believe there was any danger of war*. He could not see exactly *how* the question was to be settled; but it was evident that the President intended no war, but on the contray an honorable peace.

Mr. Clayton said he would not enter into the question of title, because he judged it to be eminently improper to discuss that subject now and thus commit the Senate in a manner which would affect its action upon a treaty, should the President make one. He would not say whether the question ought to be settled upon the line of 49° or 55° 41 min. or any other line. He would leave it to the President to base the treaty upon such principles as in his opinion would maintain the honor and interests of the country, and would content himself with expressing his sense of the propriety or impropriety of the course he should adopt when the treaty came before the Senate.

On the question of notice, Mr. Clayton expressed his opinion that we should add infinitely to the danger of war by withholding it—and by giving it in the form proposed by his honorable friend from Kentucky we should add to the chances of peace. Mr. C. said his object was the honorable settlement of this question and its speedy settlement and he believed if the notice was given it would lead to a speedy settlement.

Mr. Clayton administered a severe rebuke to the Senator from Ohio (Mr Allen) for the *bullying tone* of his remarks yesterday, and for the insult he had offered to Great Britain in asserting that she *dare* not go to war for the maintainance of her just rights.

The remark was calculated to arouse the pride of every Englishman. What would every American say were the Chairman of the first Committee—the Committee on Foreign Relations—in the British House of Commons to declare in that body that America *dare not* go to war in defence of her just rights? Would it not provoke a war?

Mr. Clayton then proceeded to review the remarks of Mr. Allen relative to the Navy of Great Britain, and to show by statistics that it was not overrated as he had asserted.

Mr. Clayton concluded by reiterating the opinion that war would not grow out of this question—but if it should come, not on his head, *but upon the heads of the President and his Cabinet* ALONE would the responsibility rest

Mr. Hannegan obtained the floor, and on his motion the Senate went into Executive Session and afterwards adjourned over until Monday next.

### House.

Mr. Caleb Smith of Ia. offered a resolution from the Committee on Foreign Relations, calling for information as to the payment of the 4th and 5th instalments of the Mexican Indemnity. The resolution was adopted.

Mr. Campbell of N. Y. offered a joint resolution from the Committee on the Library, looking to the filling of the vacant panel in the Rotunda—the painting having been ordered from Henry Inman and not finished. The Resolution provided that the design of Mr. Inman should be completed, or a new painting ordered.

Mr. Winthrop of Mass. moved that the whole subject be recommitted to the Committee on the Library, with instructions to Report what progress had been made in Mr. Inman's picture,—whether it was expedient to finish it,—whether it was not expedient to leave the vacant panel open to the competition of all American artists.

Mr. Schenck, of Ohio, proposed, by way of amendment to this resolution, that the Committee also enquire into the expediency of employing Hiram Powers to execute some group or piece of statuary illustrating some national event, and to be placed in some part of the Capitol.

The amendment was agreed to, and the whole subject referred back to the Committee on the Library.

The House went into Committee of the Whole on the Revolutionary Pension Bill. The debate on it terminated at 3 o'clock, and after voting upon some amendments, the Committee rose at four o'clock, and without passing the bill, the House adjourned.

The Senate was not in session on Friday, and the House devoted the day to *private* bills. A good move! Business of this character is too much neglected by our legislative bodies. They can find time to make long speeches; but they have no time to hear the suffering petitions of suffering men and women. We dare say, that day's action will bring peace and comfort to many a heart.

WASHINGTON, FEBRUARY 16, 1846.

### Senate.

After the presentation of petitions &c., Senate proceeded to the consideration of the special order of the day, being the resolution to give the Notice, and various amendments thereto

Mr. Hannegan addressed the Senate till near 3 o'clock. Mr. Colquitt, of Ga. has the floor for to-morrow.

### House.

The early part of the day was devoted to the reception of Resolutions, in purport as follows.

In relation to the free transmission of newspapers.

Proposing the election of Deputy Postmasters by the people—the Postmasters to hold their offices during good conduct.

A Bill proposing the re organization of the Navy Department was introduce by Mr. Culver.

A select Committee of five members was chosen upon the subject of retrenchment in the War Department.

A Resolution was offered by Mr. Davis, calling upon the committee of Ways and Means to furnish the Clerk of the House with a copy of the new Tariff Bill furnished by the Secretary of the Treasury, to be printed for the use of the House.

The resolution was laid upon the table by a party vote—ayes, 108; noes, 69.

A resolution was then offered to make the River and Harbor Bill the special order of the day for Monday next.

The yeas and nays were called upon the resolution, and the vote was 104 in its favor, to 94 in the opposition—not two thirds, and the Resolution, therefore, was not adopted.

Mr. Schenck, of Ohio, offered a resolution setting forth various reasons why the House ought to be placed in possession of the Tariff Bill (before the Committee of Ways and Means) and asking that the Committee should furnish the bill to the Clerk, and that the Clerk should provide copies for members. It was rejected as before by a party vote. Resolutions were also offered calling upon the Secretary of the Treasury to report his plan directly to the House. These fared no better, and all were consigned to the table.

A resolution was offered calling upon the District Committee to report as to the expediency of retroceding the county of Washington to the State of Maryland and the county of Alexandria to the State of Virginia. The resolution was submitted to Mr. Jones, of Tennessee, and adopted without opposition.

A resolution to meet at 11 o'clock met with no favor, and the House adjourned at an early hour, without calling upon all the States for resolutions.

From the Boston Transcript.

DANIEL WEBSTER. A contributor to the London Sun is some agreeable juttings under the head of "*occasional sketches—here and there*," has sharpened his memory with reminiscences of a visit to America, and is depicting some of our scholars and statesmen with no inelegant pencil.—No 2 of these sketches refers to a mass meeting held during the Presidential Election of 1844, the writer being one of the observers, and Daniel Webster himself *the most observed* among them. In portraying the personal appearances of the great pacificator, the sketcher remarks particularly upon his craniological development—"his head," he says with the most expressive originality, "was what attracted and rivetted attention—and such a head as Daniel Webster's, I believe was never before placed on mortal shoulders. It is peculiarly large, and so prominent about the temples, that it seems as if an immense quantity of brain had been packed into the cranium whilst it was soft in those regions, and had caused it to bulge out."

Continuing the portraiture the same writer observes—"but the most remarkable features in Mr. Webster's face are his eyes. Carlyle (I believe) said they were like blast furnaces blown out, when in repose. They are large, dark, and deeply situated in cavernous openings, the roofs of which are formed by the upper portions of the huge orbits, the shaggy brows forming a species of pent-house lids to them. Dark and shadowed as they are before he commences speaking, they are objects of attraction; but when the blaze of his own eloquence kindles them, they glow like living coals, and are *diabolically beautiful*." This last expression is certainly a peculiar one, but those who have seen Mr. Webster in the height of stern debate will readily conceive in what sense the writer intended it. In relation to the statesman's remarkable eloquence, the following correct description is given with the addition of two most amusing anecdotes:

He commences his speech in a low, deep yet perfectly distinct tone, and silence instantly pervades the vast multitude. As he proceeds, the volume of his voice increases, until, like a majestic stream, it flows onward in its deep channel with resistless power. He does not deal largely in tropes or metaphors; and yet, occasionally, he delights with the most poetical passages. His style of oratory is not the ornate, but the massive, and he is rather clear and forcible than florid or captivating.—Appealing to reason and good sense, rather than to feeling and passion, he produces almost marvellous effects. He softens his audience by the beauty of his style and diction, and then down he comes with the ponderous sledge hammer of his eloquence, and moulds them to his will. His eloquence, contrasted with that of another distinguished American orator, Mr. Choate is as the simple grandeur of a pyramid in opposition to the elegance of a Corinthian temple. The effect of his speech on the occasion to which I am especially referred cannot be better described than by adopted the unconsciously correct criticism of a Yankee from Connecticut, who stood near me, and exclaimed at its conclusion, "Well, I guess, as ever word in that ere speech weighed a pound." Sidney Smith when asked what he thought of Mr. Webster, after hearing a speech which the American made at an agricultural dinner in Oxford, expressed the same astonishment in a different manner—"What do I think of him, sir?" said the witty canon, "why, he is a steam engine in breeches, sir."

As of all other great men, many amusing anecdotes are related of Mr. Webster. I will only inflict one upon the reader, who will, I think, agree with me that it is not a bad one. The distinguished man, just before Lafayette's last visit to America, formed one in a fishing-party in Massachusetts Bay. He had been selected to deliver the welcoming speech to the Frenchman on his approaching visit, and during his occupation of hauling up codfish and tautog, he was observed to be very abstracted. It appeared afterwards that he must have been studying that part of his speech in which he afterwards addressed Lafayette, for a gentleman who was fishing next him observed him pulling in his line, hand over hand, with some difficulty, as if a large fish was hooked, yet without exhibiting any satisfaction on his face at having captured a prize. At length the fish was seen approaching the surface and gleaming through the green waters, like a lively bladder of quicksilver; still Webster's face gave no smiling welcome; but just as the fish came to the surface, he burst out with "Venerable man! the representative of the two hemispheres, welcome to our shores," and down floppen the "monster cod" on the deck!

### Disastrous Gale.

FIVE SHIPWRECKS—SIXTY LIVES LOST.

An extra from the N. York Sun, under date of Feb. 16, 5, P. M. contains the following melancholy accounts of the effects of the late gale:

By a special express from Squam Inlet, (N. Jersey) despatched on Sunday night, about midnight, for this office, we have the melaucholy intelligence that five vessels were cast ashore on Squam Beach during the late severe snow storm on Saturday night and Sunday (yesterday) morning

It is supposed that sixty lives have been lost by these disasters, the unfortunate crews and passengers perishing in sight of the land or in vain efforts to reach the shore.

The following is a list of the vessels and the number of lives lost on each, as far as could be ascertained up to the hour our messenger left on Sunday night.

Ship John Minturn, Capt. Starkey, New York and New Orleans packet, driven ashore on Sunday morning about 8 o'clock. Five of the sailors and one passenger reached the shore much exhausted.

Captain and wife, their child and servant, and thirty seven persons, passengers or sailors, perished in attempting to save themselves.

Ship Orleans, Capt. ——, New York, and New Orleans packet, was driven ashore on Saturday night, soon after the snow storm commenced. Total loss.—Saved and missing not ascertained.

Schooner Alabama from Philadelphia for New York, went ashore on Saturday night during the height of the storm and every soul on board perished. Seven in all. Vessel a total loss.

*Brig.* —— came ashore on Saturday night, and still held together on Sunday, at sundown. Name, where from, cargo and destination unknown.

Schooner —— came ashore also on Saturday night, and remained in the same position as the brig—neither having had any communication with the shore—surf very high.

The cargo of the John Minturn consisted of Cotton, Sugar, Molasses and Lead in pigs. All lost. Cargo of the Orleans unknown.

The Alabama was loaded with liquors, spices, loaf sugar, nails, hides, &c. All lost.

The persons saved were hospitably treated by the people of Point Pleasant, at Squam Inlet, and every attention bestowed upon them that their deplorable condition required.

The surf was still running very high on Sunday night, and no communication had been held with the vessels that still hold together.

One of the bodies, that of a young man from the schooner Alabama, was found on the beach on Sunday morning, having came ashore in the night.

The snow storm of Saturday night and Sunday was the most severe ever known in that vicinity.

ADDITIONAL.—The Underwriters at New York have received letters from their agents at Squam beach and Long Branch, New Jersey giving accounts of several vessels lost, and one with the entire crew. Several vessels are known to be also ashore. The gale is represented to have been the severest of any within ten years.

SQUAM BEACH, N. J. Feb. 15.

The bark New Jersey, Capt. Lewis, came on the beach this morning, in the severest gale we have had in ten years. Cargo will be saved. Vessels lost—cargo cotton.

The Swedish bark Lotty, of Gefle, from New York, for Antwerp. Captain and mate lost. Crew ashore in a bad state.

LONG BRANCH, Feb. 15.

Topsail schooer Pioneer, bound to New York, with corn and meal, went ashore on Long Branch yesterday morning—total wreck.

Schooner Register, from Newburn, N. C. with naval stores, ashore on Long Branch, lost passenger named James Cunnigham, printer, belonging to St. John, N. F.—total loss.

A schooner and pilot boat—by the greatest exertions—ashore on Long Branch but both will probably be got off.

The pilot boat Mary Ellen, a crew comprising—

Jacob Smith, W. Morton, Saml. Brand, H. Morton, Henry Howland, Garret Newman, belonging to Squam beach, under command of John Remsen, wreck master, saved by the utmost exertion the crew of the barque Lotty.

Schooner Arkansas, from North Carolina to N. York, is ashore on Deal beach and bilged—crew saved.

### Final Abolition of Slavery in Ceylon.

We have great pleasure in laying before the public the following correspondence.

TO G. W. HOLE ESQ., &C. &C.

SIR,—During a recent visit to France, in which I was brought into contact with some of the influential members of the French Anti-Slavery Society, and with many devoted friends of that cause, I was enabled to give them satisfactory information in relation to the abolition of slavery in all parts of the British empire, with the exception of Ceylon, the peculiarities of which case I fully explained.

Without entering into details with which you Sir, must be perfectly familiar, I would merely call your attention to the fact, that, owing to the non-registration of the slaves in that colony under the local ordinance passed in 1843, the liberty of the great bulk of them had been secured, with the entire approbation of her Majesty's Government. There yet remained, however, a small number (379) in the Kandian provinces, whose legal right to liberty yet remained to be secured. In Lord Stanley's despatch to the Governor of Ceylon, dated 5th June, 1843, they are thus referred to, —"I am still without a detailed report, which I should wish to receive, as to the state of slavery in the Kandian provinces. But the information of which we are in possession leads me to hope, that the remains of slavery are merely nominal, that they may speedily and safely be brought to a termination, and to feel very confident that, in the intrinsic value of the slave, there can be no valid ground for any expectation of compensation." Presuming that this information has been received, and trusting that measures have been taken to secure the Kandian slaves their liberty, I have respectfully, on behalf of the Committee of the British and Foreign Anti-Slavery Society, to request that you will favor them with information on this point. It will be in the highest degree satisfactory for them to learn that at this moment, in no portion of the British empire can a single human being be legally held a slave, and to communicate the gratifying fact to the friends of the anti-slavery cause on the continent of Europe, and in the United States.

I have the honor to be, Sir,
Your obedient servant,
JNO. SCOBLE, *Sec.*

New Broad-street, 13th Nov., 1845.

REPLY.

*Downing-street, Nov.* 13. 1845.

SIR,—I am directed by Lord Stanley to acknowledge the receipt of your letter on the subject of slavery in Ceylon.

His Lordship desires me to inform you, in reply that an ordinance was enacted by the legislative Council of Ceylon, in the month of December last, to provide for the total abolition of slavery in Ceylon, and that the ordinance has been confirmed and allowed by the Queen.

I am, Sir, your most obedient servant,
(Signed) JAS. STEPHEN.

Jno. Cobet, Esq.

## COMMERCIAL.

### REVIEW OF THE MARKET.

LOUISVILLE, Feb. 23, 1846.

REMARKS—On Thursday the river rose a few inches, and there is now over eight feet water in the canal, and rising. Another considerable rise is expected.

The business for the week has been fair for the season. Prices have remained very stationary; we have but few changes to make in our quotations, and no very heavy transactions to notice. Shipments and receipts have both been large, and our merchants are preparing for a large spring business.

BAGGING AND BALE ROPE—There have been but few and unimportant transactions in these articles since our last weekly report We continue our former quotations: Bagging 8@9¼c., cash; and 9@10c on time; Rope 3@4c The receipts during the week have amounted to 1,552 pieces and 668 coils.—Shipped during the same period 1,810 pieces and coils.

BACON.—Continues to arrive, though not in very large quantities. We quote it at 4¼@4¾c. for hog-round., from wagons, and 4¼@5c. from stores.

BEANS—We quote from wagon s $1 ₱ bushel, and the same from stores.

BEESWAX—Continues at 25@26c.

CATTLE.—We quote at $3@$3 75, as in quality.

COTTON.—The stock on hand is fair. We note sales of 150 bales of Tennessee and North Alabama at 6@6¾c. We quote Mississippi at 6¼@7c., Tennessee and Alabama at 6@6¼c.

CANDLES.—We quote sperm 30@33c.; mould, 8¼c.; stearine, 10c.; star, (made in this City,) 20c. ₱ lb.

CORDAGE.—A rise in Manilla hemp has caused a slight advance, say 1c. ₱ lb. We quote Manilla now at 10@11c.; sash cord, 15@20c; bedcords, with 9 strands, 10c.; large rope, Kentucky hemp, 10@12½c.; twine, bailing, 8@10c.; sacking twine, 25c.

COTTON YARNS.—We quote this week at 6¾, 7¼, and 8¼c. for the different numbers. The stock is very light.

CHEESE.—The stock on hand is good. We quote Western Reserve 7½@8c., for good quality. Goshen is worth 10c.

COFFEE.—This article is very firm at our quotations. We note sales of 350 bags at 8¼ to 8¾. The best article is held at 8¾c. We continue our former quotations: Rio at 8@8¾c. for ordinary to prime, Laguayra 9c., Java 12@14c., and St. Domingo 7@7½c.

DOMESTIC GOODS.—The stock of country-made jeans and linseys is heavy, with little or no demand, and holders are desirous of realizing on them even at a sacrifice. We quote Kentucky negro white jeans at 28@38c., factory made, and 37c., country made; colored do. 45@55c.; Kentucky negro white linsey at 22@30c., factory made, and 25c, country made; and colored do. 35@45c., as in quality; tow linen 9@10c., and flax do. 12@15c. Woollen socks, common, $1 50@$2 20.

DRY GOODS.—Sales of dry goods during the week have been fair for the season. Some of our merchants have already received a portion of their spring stocks. The new styles of prints are very beautiful. Our country friends will be able to supply themselves with every article they need at very low prices, as our merchants are resolved to offer them inducements to purchase in this market instead of spending their time and money in going to the Eastern cities. Manufacturers' prices have advanced slightly, and we alter our quotations accordingly. We now quote Cabot A, Chicopee D, and Indian Head at 9c.; Great Falls at 8¾c.

FLOUR.—There are no large sales of flour.—The price has declined a shade since our last report. We now quote flour at $3 90@4 by the dray-load, and $4 25 by the single barrel.

FLAXSEED.—We continue our former quotations. It it worth $1 10.

FUEL.—Pittsburgh coal continues to arrive, and is sold at 14c. by the cart-load, and at 10c. by the boat load. Over twenty boats have arrived since the late rise in the river, and the supply on hand is good. Wood is worth $2 50@2 75 ₱ cord, delivered.

FISH.—The stock of fish in the market is good. We quote mackerel No. 1 at $13 50, and large at $16; No. 2 at $9 50, and large at $12, No. 3 (north) at $7@$7 50, and south at $9 50; cod 4c. ₱ lb.; lake fish $8; herring 75c.@$1 ₱ box; salmon 16 ₱ bbl.; kits 3, and tierce 24; pickled herrings 8 ₱ bbl.; pickled cod 7 ₱ bbl.

FRUITS.—The supply of fruits is now abundant We quote oranges at $4 ₱ box; Sicily lemons 3 do.; raisins, M. R., $2 65@2 80 do.; figs 13@16c. ₱ lb; currants 14c.; almonds, S. S. 14@16c.; dried apples have advanced, and are now worth $1 55; dried peaches are worth from $2 50 @ ; green apples are scarce and sell at $2@3 50, as in quality.

GUNNY BAGS.—Superior grain sacks of hemp cloth manufactured here are worth from 18 to 20c.

GRAIN.—We quote wheat at 65a70c. Corn is selling by the wagon load at 30c. in the ear, and 31c. shelled. Oats are selling at 23c. from wagons, and at 27c. from stores.

GINSENG.—We quote ginseng at 25c.

HEMP—This article continues to be in good demand for the factories here at $60@62 and 62@65 ₱, ton depending on the manner it is cleaned. That which is well baled and of a good quality for the Eastern market is in better demand, and we hear of some sales at $70 ₱ ton. Water-rotted we quote at $100@1.0.

HAY—Has declined, and we now quote baled timothy from stores and at the river at 70c. per 100 pounds.

IRON.—Sales have been made at our quotations. We continue to quote bar iron firm at 3¾c. at wholesale, for Louisville made and best Juniata; small sizes are higher in proportion. Tennessee pig we quote at $30@$32.

LARD.—There have not been any transactions in city lard during the past week. Country lard has declined, and is now worth only 5½c.

MOLASSES.—The stock on hand is good. We note sales of several hundred barrels at prices ranging from 26@27c. Holders generally refuse to sell at the lowest figures. We quote the article at 26@28c., as in quality and quantity.

MUSTARD—There is a demand for black and white mustard seed at $3 50 ₱ bushel.

NAILS—Juniata and Boston nails we quote at 5c. assorted, at which price we note sales. The stock is very small.

OILS—We quote linseed at 75c., lard 60@70c., sperm $1@1 25c., castor 75@$1 ₱ gallon; tanners' $17 50@$22 ₱ bbl.

PORK.—There have been no sales of importance during the week. Most of the pork in the city is in stores, where it will remain until prices get better. It is generally believed that prices will rally and become firm, and those persons who can afford to wait for better times are not willing to sacrifice their pork at the prices which it would now command. We hear of sales of mess pork, for retail purposes, at prices ranging from $10 to 10 50.

POTATOES.—Their has been a decline in the price of potatoes, and we now quote them at $1 ₱ barrel from stores.

RICE.—We note sales of new rice at 6c.

SALT—We quote Kanawha salt at 23 a 25c; Liverpool ground, ₱ sack, at $1 50a$1 75, and Liverpool blown $1 75a$2. Turks' Island 40c, at which price we note a sale of 300 bags.

SUGAR.—There has been considerable transactions in sugar during the week. We note sales of about 100 hhds. at prices ranging from 5¾@5¾c. We quote New Orleans sugar at 5¾@6¼c., as in quality and quantity.

SILK—There is constant demand here, at the silk factory, for reeled silk at $5 ₱ lb., and cocoons at $1 50 to $3 ₱ bushel, as in quality. It is only the best pea-nut cocoons that command our highest figures.

SEEDS—We quote clover seed from stores at $5 25@$5 50; timothy scarce at $3 50@¾4; blue grass scarce. Herds grass brings 50c. from wagons, and 62@75 c. from stores; rye 50c.; orchard grass $1 from wagons, and $1 25 from stores; hemp 50c., and is coming in freely.

TOBACCO.—There have been sold during the past week at the old warehouse 70 hhds. of tobacco at the folllowing prices. For first rate from $350 to$5; second rate $2 25, to 3 25; third rate $1 50 to $2 25. A superior article would bring from $5 50 to 6. The receipts have been light in consequence of the bad weather.

WOOL—This article commands 12½@16c. for unwashed, and 25@26c. for washed, as in quality.

WHISKEY.—The sales of common whiskey during the week ranged at 17½@17¾c. We quote rectified at 18c.

EXCHANGE AND BANKS.—The money market still continues tight, no change in it having taken place since our last report. We continue our former quotations for exchange: for Eastern the bank and broker's rate is ½ prem. Out-door checks par. Sight checks on New Orleans ¼@½ per cent prem; 60 day bills, interest off over 60 days ½ per cent, dis; long dates, 1 per cent dis.

Alabama money is 4@7 ₱ cent. dis.; Wheeling banks, ½ dis.; Tennessee, 2½@2 dis., but passes current at par in ordinary transactions; Virginia, 1; Indiana, ½; scrip, 2@5: Missouri, par; New Orleans ¼ dis. a par; State Bank of Illinois, 40 dis.; Shawneetown, 62 dis.; North Carolina, 2; South Carolina, 2; United States Treasury notes, par; specie, par to ¼; gold, American, ¼ to 1.

FREIGHTS.—New Orleans freights have declined since our last report, and we now quote them, for pork 55c.; flour 37½c.; pound freight 22½c; lard in kegs 12½c. Other freights uncertain.

INSURANCE.—The following are the prevailing rates of cargo insurance:

| | | |
|---|---|---|
| From Atlantic ports, via N. Orleans | 2½@2½ ₱ cent. | |
| To do. do. do. | 2 | do. |
| To or from Liverpool and Havre | 2½ | do. |
| From New Orleans - - | ¾@1 | do. |
| To New Orleans - - - | ¾ | do. |
| To or from Pittsburg or Wheeling | ½@¾ | do. |
| To or from St. Louis - - | ¾ | do. |
| To or from Cincinnati or Frankfort | ½ | do. |
| To or from Nashville - - | ¾ | do. |
| To or from Florence - - - | ¾ | do. |
| Arkansas, Missouri, Illinois, or Wabash rivers, as the water may be | ½@1 | do. |

## DOMESTIC MARKETS.

### *WESTERN.*

Cincinnati, Feb. 23, 1846.

FLOUR—Saturday was a very dull day—buyers and holders too far apart to get together. We heard of only two small sales, viz. 50 brls from White-water Branch at $3 55, and 90 from wagon, very choice, at $3 60

PORK.—Sales of 75 brls Clear Mess and Rump, at $11:00, 10:00 and 8:00; 50,000 lbs Bluk Shoulders at 3½c; 3,200 lbs Sides, bulk, at $4:31 per 100 lbs.

LARD.—Sales of 30 brls poor No. 1, and 46 and 108 brls good do, at 6c per lb; 167 kegs Leaf at 6¾c; 39 brls No. 2, at 5½c; 98 kegs do at 5½c.

GREASE —A sale of 29 brls at Railroad is reported at 4c per lb.

LARD OIL.—A sale of 6 brls at 62½c per gallon, and $1 for the brls.

TALLOW.—A sale of 30 brls from store, No. 1, is repor ed at 6¾c per lb.

MOLASSES.—Sales on landing of 50 brls at 26½c. per gallon, and 50 at 26½c.

COFFEE.—Sales in two lots of 60 bags, good, at 8¾c per lb.

### Hogs Cut in the Scioto Valley.

The Chillicothe Gazette is "indebted to a friend, well informed on the subject, for the for the following table exhibiting the number of Hogs packed at different points in the Scioto Valley, for the last three years." With the exception of the numbers put down for Columbus and Lockburn the present season, it agrees with our previous information as to the amount cut this year in the Scioto Valley. Through other channels 14,000 head reached us, as the cutting of Columbus this winter, and 1,990 as that of Lockburn.

| | 1843-4. | 1844-5. | 1845-6. |
|---|---|---|---|
| Columbus, | 14,000 | 8,000 | 10,000 |
| Rarysport, | 1,700 | 1,500 | 4,600 |
| Lockburn, | 1,800 | 1,400 | 4,200 |
| Lancaster, | 2,500 | 1,160 | 1,300 |
| Circleville, | 43,000 | 12,000 | 19,000 |
| Chillicothe, | 52,000 | 23,000 | 40,000 |
| Waverly, | 3,000 | 1,500 | 4,000 |
| Portsmouth, | 2,100 | 900 | 1,500 |
| Bainbridge, | 2,600 | 1,810 | 1,200 |
| Baltimore, | 1,300 | 800 | 900 |
| Total, | 124,000 | 52,000 | 95,700 |

Excess of Hogs this year over last, 43,700
Do of '43-4, over this year, 28,300
Estimated number of brls of Pork, put up in the Scioto Valley, in 1843-4, 74,400
Do do 1844-5, 31,200
Do do 1845-6, 57,400

### *SOUTH-WESTERN.*

NEW ORLEANS, Feb. 12.—MARKETS—There was a good inquiry for Cotton yesterday, but the market, which is much relieved by the heavy operations of the last ten days, shows an upward tendency which checked operations.—Sales amounted to 4,500 bales at previous rates.

Sugar—There was a

For the True American.

## Lyrics,

*For the American Nation.*

I.

A cry went through the land,—
A wide cry of despair:
It struck the listening deeps below;
It struck the litening air:
A cry such as a people gives
When huge chains clatter 'round
Their giant limbs, and harshly trail
Along the shuddering ground—
A cry of wrong and woe!

II.

It rolled along the trembling woods;
Over the rivers rolled—
Until the world exclaim'd "THIS CRY
IS MANY CENTURIES OLD!
And yet it smites the Universe,—
Still calling out aloud,—
As a wandering star of Heaven sometimes
Is smitten by a cloud—
A cloud that bringeth woe!"

III.

Two centuries old!—some millions sleep
Who wore the Slave's rough chain!
Two centuries gone!—Their children drag
The fetters on the plain.
They rise at morn—the morning's breeze
To them no music brings:
They sleep at night, and slavery's dreams
Brood around on heavy wings—
Two centuries old the dreams!

IV.

God of the Free! How long, how long
Must tower the MOUNTAINS LIE?
We ask not, that, Thou should'st unloose
Thy thunders from on high;
But let some gentler influence wear
This Alp of Fraud away;
*Then "Free and Equal"* we can brave
The deep eyes of the day.
God of the Free! how long?

VERITAS.

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For the True American.

## Is Slavery Right?

No. V.

2. The next elements, which we notice in the nature of the Jewish servitude, is that each servant had security of person, secured to him by law. As an example see Exod. 21: 26, 27. Moses frequently delivered general laws in the form of particular examples; and although here, only the eye one of the most valuable organs, and the tooth, one most easily dispensed with, are mentioned, yet it is clear that all other organs of intermediate value are included; and mutilation in every form is forbidden on penalty of losing the services of his servant, though he might have paid a sum of money for his services to a stipulated time.

The master then, was punished for any maltreatment of the person of the servant. The above statute, together with the statute in Deut. 23: 15, 16, released the servant from such a master, thereby punishing him for such offence, and secured the servant against a second infliction of maltreatment. The person of the servant was as sacredly guarded as that of any other person of the nation; whether he was a Jew or a Gentile; for he might be either.

"Ye shall have no manner of law, as well for the stranger, as for one of your own country." Lev. 24: 22.

"But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. 19: 34.

"Cursed be he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen."

So sacredly guarded was the person of the servant, that the master was put to death as quick for the killing of a servant, where there was evidence of wilful murder, as for the killing of any freeman. See Exod. 21: 12–20. Read these passages:

Also "Whosoever killeth *any person*, the murderer shall be put to death by the hand of witnesses. * * * Moreover, ye shall take no *satisfaction* for the life of a murderer, he shall be surely put to death. So shall ye not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Num. 35: 30–33.

Under this head of personal security we may notice the cruel perversions that have been given to the 20th and 21st verses of the 21st chapter of Exodus.—"And if a man smite his servant or his maid, with a rod and he die under his hand; he shall surely be punished"—i. e. with death, according to the above rule, ver. 12th. "Notwithstanding," or but, "if he continue a day or two, he shall not be punished:" i. e. with, or to the amount of death, "for he is his money."

Some suppose this passage teaches, that among the Jews, Slavery existed; that man held his fellow man as property, disposed of at pleasure like other property; and because of this property claim, the master was not to be punished if he killed his slave.

Now this passage means no such thing; and is a plain case as every person may see.

And 1. Every man knows, that in the sight of God, it is just as wrong to kill a slave as a freeman. "He that sheddeth *man's* blood (whether slave or freeman) by man shall his blood be shed. "Thou shalt not kill." "He that killeth ANY man shall surely be put to death:" whether the object of rage be bond or free; is the command of God. Our civil law recognizes the act as criminal as the slaying of a freeman; and if enforced would assuredly inflict the same penalty.

2. The Jewish law, like ours, looked at the intention of an act; judging of it by circumstantial evidence. See Num. 35: 20–23. Deut. 19. There, if the manslayer used an "instrument of iron," or "a stone," or "a hand weapon of wood;" and if he thrust him with hatred, that he die, he was adjudged a murderer; the circumstances proving an intent to kill. But in the present case, the master could not be regarded as a *wilful* murderer. He had not *intent* to kill; as appears first from the fact that the servant did not die under his hand. Had he intended to kill him, he would have beat him to death at once.—Secondly, the kind of instrument employed favored the same conclusion. Had he used "an instrument of iron," or "a stone," or "a hand weapon of wood," instead of a "*rod*," (*shebet*—small stick. Isa. 28: 27,) there would have been evidence of intent to kill. Thirdly, the servant "was his money;" not literally pieces of silver, but the source of money, or the services of whom he had paid money It was considered, improbable that a man would destroy his own sources of gain.—Then the phrase "his money," is here used, not to teach that the master had a right to beat to death his slave because he was his money, nor even right to punish him with a "very considerable degree of cruelty," but as circumstantial evi that the master had not intent to kill, and should not therefore be punished; i. e. *with death*.

Now, this will appear clear, if in the examination of the passages collated we notice,

1. The master was put to *death* for killing his servant, if there was evidence of intent to kill, as is clear from verse 20 of this same chapter. "If a man smite his servent or his maid with a rod, *and die under his* hand, he shall surely be punished or avenged as the original Hebrew means; and as the correction is found in the margin of your Bible. And why punished with death? Because the fact of the servant dying under his hands, shows intent to kill. The position is also made clear, from Lev., 24:17. "He that killeth ANY man, shall surely be put to death." Also. "He that smiteth a *man so that he die*, shall be surely put to death." Exod. 21: 12 This verse precedes those two verses under consideration, and is the basis on which the latter are built. It is the general principle laid down, of inflicting death for death. And least any might suppose, that the life of a servant was cheapened by the fact that he was a servant, God, blessed be his holy name, sedulously guarded the servant's life against passion and danger; and in the 20 verse declares again that the same general principle of death for death, shall be enforced; there being evidence of intent to kill.

But in the next verse he says if the servant "continue a day or two," with other circumstances showing that the master had not intent to kill, then he shall not be punished, with death, according to the general rule previously laid down.

(2) He was punished for any cruel treatment of his servant. This is clear from verses 26 and 27, where the master was punished with the loss of his servant, if he so much as nocked out his tooth, or maimed his body in any way.

It is not true then that "a very considerable degree of severity, might be practised by masters under Old Testament times." The law did not so much as tolerate such a thing; verse 26 and 27, but immediately took the servant from a master who should inflict the least cruelty upon his servant, and punished him in so doing. Deut. 27:19. Lev. 24:22 prove also that he was punished.

Then in the 21st verse, by the phrase he shall not be punished, it is manifest we are to understand, that he was not to be punished *with death*, according to the preceding rule, on account of the *circumstances proving that he had no* intent to kill; and not because his slave was his money. I have dwelt on the above passage, because I know it is a stumbling block to many. Under this head we may notice another passage supposed by some to be a licence for compulsory and rigorous servitude; it is Lev. 25:23. "Those shall not rule over *him* (i. e. a poor, afflicted Jew reduced by some misfortune to poverty, verse 39, and had to sell himself for a sustenance for himself and family verse 41,) "with rigor but shalt fear thy God." Because it is said here that no one should rule over the poor Jew with rigor, it is inferred (1), that they might rule the poor heathens ervant with rigor; and (2), because it is to hold the poor Jew as a bondman, but that he should be, to his brother Jew as a hireling or sojourner, that the bondman might be held as a slave—property worked without compensation.

In reference to the first inference, it is like the Jews in the days our of Savior, infering that they might hate their enemies, because the law required them to love their neighbors. Or, as though one should now infer, that he is justified in cursing his friend, because the Savour said, "pray for them that dispitefully use you."

Because we are enjoined to bestow mercy upon one poor man, it does not follow that we may heap oppression upon another who is equally innocent.

In reference to the second inference, drawn from the 40th verse, because the poor Jew who was an adult and not a minor that he might be bound; and because he to get bread to eat for him and his family, had sold himself, (for so the original word *renimkar* imports: and he had no crim but that of being poor, having fallen in decay, and might not be sold by the judges,) and because he is required not to be held subject to his masters house hold, or domestic relations as a bound servant is, but permitted to be with his family for their good, and thus be like a hireling or sojourner; and because he migh receive daily wages as a hireling, for the wants of his poor family, does it follow that one who is held in a different relation, must therefore be a slave; and without any compensation for his toil! Let us try it. My neighbour is a blacksmith; he has a boy bound to him; he also wants a house built, or fence made. He hires a carpenter to come and work for him. Every night the carpenter returns home to his family, having received his daily wages, and with it provides for the necessities of his family.

The bound boy stays. Is subject to the rules of family, is required to do all domestic labours, learns a trade, is educated. At the end of the bond service, receives a set of tools, horse, saddle and bridle; and being mounted, rides off free as the air that bore on its bosom the sweet tones of the Jubilee. Does it follow that because during his bond service, he sustained a different relation than that of the carpenter, he was therefore a slave? Every body says no! Nor does it follow, that because the boudman sustained a different relation than the poor Hebrew, that he was therefore a slave, as we have and shall yet further show. And if it be true that *no* Jew, might be held in the relation of a bondservant, still it dose not follow that the relation of a bond servant must therefore be that of a slave.

The passages first cited, show that personal security was secured to the servant: the objections raised do not militate against the truth, but harmonise with it. And thus every part of God's word may be made to harmonise with his character, which is love.

Think not then, dear reader, that the Bible is a throne from which we may receive power to enslave man; a forge where we may find chains to bind him; and a storehouse where we may gather rods to beat him.

No! the God of the Bible loves his poor and has evinced it in his holy word. And when his professed ministers come to you, with hands wreaking with blood, and Bibles labelled with oppression, hear them not. They are false prophets. "crying peach, peace when there is no peace."—And whilst they would "sew pillows under the armholes" of some, they bind chains upon the hands of others.

3. A third element which we notice in the Jewish servitude, is that the Bondman had secured to him by law, more than ONE THIRD of *his time for religious purposes*. If they remained servants until the year of Jubilee, they had:

1 Every seventh year; eight out of every fifty. See Lev. 25:3-6.

2d. They had every seventh day: as most of ours get.

3d. They had at the feast of the Passover seven days. Deut. 16:3.

4th. They had at the feast of the Weeks; seven days, Deut. 16.10,11.

5th. They had at the feast of the Tabernacles eight days. Lev. 23: 34–39.

All the males were required to appear at these feasts, in the place where the Lord should choose; which we know was Jerusalem, Deut. 16:16.

The going to and from these feasts, together with the time spent at them and in preparations, would consume for each feast, from two to three weeks.

To this may be added the feast of the Trumpets; of new moons; and the Atonement day. Now, if we add together the time as above shown, we shall find that the Bondman had more than one third of his time for religious purposes; and consequently abstenance from toil for his master. Some compute twenty three years out of every fifty. To the above may be added numerous local feasts; such as those of marriages, and of circumcision, of covenants; all showing, that even as a bond service, it was the mildest ever regulated by law.

Let there be a law passed, requiring our slaves to be held to the same kind of service as the Jewish bond-servant, and Slavery will soon cease. Property tenure in man, and involuntary servitude, will not be known. None would be found going to the Bible for a system of Slavery.

Man already, with our present heavy exaction of labor, without allowing the slave a week to celebrate the glory of God, or a month for education, are beginning to see that Slavery is without profit.

Those of the remaining Canaanites, on whom Solomon is said to have "levied a tribute of bond service," Isa. 9:20–21, who were national servants, had still more of their time; two thirds. "A month they were in Lebanon, and two months at home." 1 Kings, 5:14.

4. Another right secured to the servant, was the right to acquire and disburse property. Facts will show that this right was protected by law, and not a mere gratuity of the master as with our slaves.

The case of the servant recorded in Lev. 55:47, is in point. Here we are told that the servant sold himself, and in verse 51st, we are told he might, according to the statue of the land, redeem himself "out of the money that he was bought for."—This money he must have owned, and that under protection of law, or he could not legally have redeemed himself. And remember, this money was not earned by the consent or permission of the master, nor was he redeemed only with the consent of the master; the law provided, that so soon as the servant could transfer to the master an equivalent, he should go free.

Ziba, the servant of Messhibosheth, gave to David when he was fleeing, asses, a great quantity of bead, and fruit for his army.

Elisha seems to have expected Gehazi, to have expended what he received from Naaman, as his own; for "olive-yards, vineyard, sheep, oxen, menservants and maidservants." 2 Kings 5:22–26.

The case of the servant as recorded in Math. 18:23,35, has been employed by some, to prove the existence of Slavery. But this the plainest case possible, to show that the servant was not a slave, but a freeholder. The servant says to his master or employer, "have patience with me, and I will pay thee all." How could the servant do so, unless he was a freemen, that he might accumulate means with which to pay the debt?

Again, the fact of his suing those who were debtors to him, is evidence that both were recognised as freemen, having rights of property secured to them by law, otherwise they might not sue and be sued.—Both he, and his fellow servants, were recognised in law as property holders.

5. They had a right to religious instruction. This was secured to them by law. This was the business of the "Levites who went about through all the cities of Judah, and taught the people." 2 Chron. 17:9. see also, Deut. 31:12.

Is this secured by law to our servants? or is there in some of our states, laws forbidding that the slave shall be taught to read even the word of God, under heavy penalties! and in all slave states a custom or common law forbiddiug their instruction. We make them to have "eyes and see not," aye, ears and hear not, even on sabbath, when their services are demanded at home, either to cook, or to take care of the stock. Christain, aye, Patriot or Philanthropist, will you longer be silent, wink at, and give your sanction to laws that shut from the poor slave, even the privilege of the word of salvation, will you chain their bodies to wearisome toil, and then send their souls to perdition, through ignorance and vice? Forbid it conscience. Forbid it Heaven.

6. The Jewish servants were members of the families where they lived, and partook with them in all their festival occasions. See Exod. 12:43 44, Deut. 12:12.18. As David to Saul, see 1 Saml. 16:21, 23 compared with 22:8.

Great trusts of honor, or business, was often entrusted to their hands; as in the case of Adraham's servant, who was sent to select a wife for Isaac.

In a word, they were members of the family, living in the same house, partaking at the same table, and at the same feasts, just as bound children now are. And this is the condition, or relation of servants now in Asiatic nations.

Lastly. Entire liberty was secured to them. Whether this bond service ended at the end of six years, (they all being circumcised, and thereby adopted Jews,) or whether it ended at the year of Jubilee, cer ain it is, that at that time, all who were bound went free. Lev. 25:10. "Ye shall proclaim liberty throughout all the land, and ye shall return every man to his possession, and every man to his family."—This point we have fully established in our third number. In either case, the master only had a lease hold title to service for a limited period of time. Property tenure in man, one of the elements of Slavery, did not exist.

In all these cases we see most clearly that the servant or bondman was regarded as having natural rights: and these rights were generally guarded and protected with those of the Jew, both by specific and general statutes; and we close this point, by noticing some of these general laws. "Ye shall have one manner of law, as well for the *stranger* as for one of your own country, Lev. 24:22. "The stranger that dwelleth with you, shall be unto you as one born among you; and thou shalt love him as thyself," Lev. 19:34.—"Cursed be he that perverteth the judgment of the stranger." "I will be a swift witness against those that turn aside the stranger from his rights." Matt. 3:5.

Now, many of the bond servants were of those strangers:—'That do sojourn among your '* * ' which they begat in your land." Lev. 25:45. Yet for these, as for the Jew, there was one law. Now if the Jew had a right to liberty, a right to personal security, a right to compensation for his labor, then the bond servant from among the heathen had, and the Jew dare not deprive him of these rights by enslaving him, without incurring the swift judgments of that God, who was then head of the theocracy, and who had said, "He that stealeth a man, or if he be *found in his hands*, he shall surely be put to death." "Woe unto him that taketh his neighbors service without wages, and giveth him not for his work." Thou shalt neither vex a stranger, *nor* OPPRESS *him:—if thou afflict them in* ANY WISE, and they cry at all unto me, I will surely hear their cry. And my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children shall be fatherless. The rights of the servant then, was secured by lawful penalties for their violation. Let such laws be now established as the civil law of the land as then, and Slavery would be like prowling beasts before the morning sun, hastening to caves of darkness and gloom. The thunder of God's voice would send it howling to the regions of the lost. It could not stand for a moment.

Now, if systems entirely dissimilar in every element should be represented by different words, then the term slavery should never be used to denote the servitude under the Mosaic economy.

Moreover, in all this system we see nothing of that modern philanthropy, that represents God as winking at sin—pandering to despotism—mingling righteousness with unrighteousness—compromising with ignorance and error. Nothing of that time-serving policy that accommodates itself to the prejudices of men, or the customs of nations; but a stepping at once upon the broad platform of righteousness; securing at once to man, personal ownership, freedom of will, protection of person of character, of property. The essential elements of natural liberty, individual happiness, and national prosperity.

III. We promised to notice the DESIGN of this servitude, or bond service. The institution was designed not only to secure the physical, but especially, the spiritual good of the heathen. Scott in his comment upon Lev. 25: 44, says: "It was allowed in order that the Gentiles might in this way, become acquainted with the true religion." And in this institution, as Scott shows by marginal references, was the fulfilment of the promise of God to Abraham that "in him all the nations of the earth should be blessed." Gen. 18: 18

A living divine well expressess the truth in these words: "The reason of this bond services was simply that untaught heathen brought among the Jews, might be kept steady until fully reclaimed from their savage ways and worship. It was a wise apprenticeship, to the business of knowing and serving God."

The truth of the above position may be farther shown from the fact, that every servant was required to be circumcised,—Gen. 17: 12. Exod. 12: 44.

In becoming servants, they became members of God's church. They might not stay in the family without doing so. Gen. 17: 14.

3. They were required to appear before the Lord at Jerusalem, three times a year. Exod. 23: 17.

They were each to appear there with a sacrifice. Deut. 19: 17.

Male and female were to observe joyfully these feasts. Duet. 16: 11. This institution instead of being a selfish system, by which the aggrandisement of the Jew, was secured at the expense of the heathen, was a door by which the heathens were brought into the church of the true God and made acquainted with the only way of salvation.

With this design before our minds, we can readily see the intention, and understand the import of that much preplexing, and much perverted passage; Lev. 25: 44–46.

"Both thy bond men, and thy bond maids which thou shalt have, shall be of the heathen around you." "Ye shall always serve yourselves with THEM:" and not with the Jews; for thereby the poor heathens will be brought into the church of the true God, as well as the Jew.

In noticing the servitude established by Moses, we promised to notice in the

IV. and last place, the person to whom it was permitted. If it were even true, that God did permit the Jews to enslave the heathen around them, that fact is no permit to us to enslave.

Let the reader here notice, and remember, that pro-slavery men do not defend slavery upon the ground that it is a natural relation, or that it is right in itself, or that it is productive of national prosperity, but on the ground of permission. The relation of parent and child is a natural relation, one, right in itself, and one productive of individual happiness and national prosperity. But slavery, which by law empowers one man to take the child of another and the wife of another—sunder them when and where he chooses, and work them without education, without compensation, is a thing unnatural; because it violates those relations which are natural. Wrong, because it is a violation of what reason and revelation says is right. Destructive to the well being of society, as its history in every nation proves; because, it violates parental authority, the very foundation of government. It imbrutes the mind by keeping it ignorant and sensual. It destroys industry, economy and skill by taking away reward which is the great incentives to such. Hence the advocates of slavery, or even those who wincingly wink at, and tolerate it, do so only on the ground of permission, as they suppose, to the Jews.

But what was permitted them, is not in all cases, lawful to us. For instance, Saul was commissioned to go and destroy the Amelikites, men, women, and children: 1 Sam. 15: 1–7, *because they had sinned against God and his people*. God who was *Sovereign*, and might destroy them with famine, pestilence or sword, commissioned Saul to do the work of his providence.

Now might the king of Egypt without commission from God claim the right to slay the same people or another nation of people who were innocent who had done him no harm? Surely not.

Let us apply the principle of ourselves. May we without commission from God the sovereign go and enslave the inhabitants of the land of Canaan, the people said to be enslaved by the Jews through Gods permission? No man claims this. Much less may we go and enslave a different and unoffending people, the poor Africans.—Especially when we remember that the Canaanites were held not as slaves, but simply to a bound service for a definite period of time and the mildest the world has ever known. Let us illustrate this last thought. A permits B to take one of his children for a definite period of time—under laws that protect all his natural rights and allow it more than one third of its time for religious and other purposes. Now, because of A's permission to B may C. without any permission, go and take the rest of A's children, hold them as property as long as they live? Is there a parent, ay, is there a man in the nation, who would say this is right? If not, then my brethern, let us not use the "liberty of God for a cloak of maliciousness."

Then the bond service given to the Jews, is no license for our Slavery.

In our next we shall notice the fourth, and tenth commandments.

P. G. F.

*(To be Continued.)*

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WIDOWS.—Young widows are always blithe. They ever meet one with a smile and flattering word, Can any one tell why? Young widows pay very scrupulous attention to dress. None know so well as they what clothes, black or otherwise, are best suited to their complexion, nor what freaks millinery best serves to highten the beauty of their form. Their knowledge of this subject, they will put in practice. Does any one know why? Young widows, if at first pleasant, gay and agreeable, through affectedness, presently become really so through habit. It is said that she who is married a second time, is a better wife to her second, than her first husband. Who can give a reason if I have not given it? Young widows are the most charming part of creation—the envy of one sex and the beloved of the other.

NEWSPAPERS.—A child beginning to read becomes delighted with a newspaper, because he hears of names and things which are very familiar, and he will make a progress accordingly. A newspaper in one year is worth a quarter's schooling to a child, and every father must consider that substantial information is connected with this advancement. The mother of the family being one of its heads, and having more immediate charge of children, ought to be intelligent of mind, pure in language, and always cheerful and circumspect. As instructor of her children she should herself be instructed. A mind occupied becomes fortified against the ill of life, and is braced for any emergency. Children amused by reading or study are, of course, considerate, and more easily governed. No parent should consider he had performed his duty towards his offspring without he furnishes them with one or more newspapers.

ADVICE TO APPRENTICES.—Having selected your profession, resolve not to abandon it; but by a life of industry and enterprise, to adorn it. You will be much more likely to succeed in buisness you have long studied than that of which you now but little.

2. Select the best company in your power to go out in; and let your conversation be on those things you wish to learn. Frequent conversation will elict much instruction.

3. Obtain a friend to select for you the best books on morality, religion and liberal arts, and particularly those which treat on your own profession. It is not the reading of many books that makes a man wise, but the reading of only those which can impart wisdom. Thoroughly understand what you read, take notes of all that is worth remembering, and frequently review what you have written.

4. Select for your models the purest and greatest characters; and always endeavor to imitate their virtues, and to emulate their greatness.

5. Serve God, attend his worship; and endeavor to set an example of piety, charity, and sobriety to all around you.

6. Love your country; treat with kindness your fellow apprentices; let your aim be usefulness to mankind.

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☞**R. M. Bartlett's Commercial College,** S. E. corner of Main and Fourth, streets, Ohio. is devoted exclusively to the instruction of Gentleman in the Theory and Practice of managing Business, Keeping Double Entry Books, &c. &c upon Scientific Business.

NOTICE.—This institution is so conducted as to enable Gentlemen to commence the studies at any time, and that, too, without any inconvenience, either to themselves or any one else,

☞Requires from six to ten weeks to become master of the theory and practice of the science in all its various applications to business.

☞Good board and lodging can be had at from $2 to $3 per week. Persons desirous of further information can obtain it by addressing a line to the Proprietor, by calling on him at his Rooms any time during business hours, which will be from 9 to 12. A. M., and from 2 to 4, P. M., throughout the year.

C. FOSTER & CO..

**To Printers throughout the U. S.**—C. FOSTER. late Foreman of the Cincinnati Type Foundry, the inventor, and builder of the Press called FOSTER'S POWER PRESS, now used by the Cincinnati Atlas, the Enquirer, Kendall & Barnard, also the Frankfort Commonwealth, the Indiana State Journal, Cutler & Chamberlin, formerly State. Printers, Indiana, &c., &c.; also the Press now used to print Cassius M. Clay's paper, Lexington Kentucky—would inform Printers in the Western States and elsewhere, that, after an experience of 14 years, he has, in connexion with EVAN, SCOTT, & Co. in the city of Cincinnati, established the manufactory of Power Presses, (being the only one West of the Mountains,) Hand Presses, the Washington, Smith, and Franklin Presses of all sizes, Also —Chases, Composing Sticks, Brass Rule, Type Cases, Galleys, Card, Job and Embossing Presses, Printer's and Bookbinders' Materials, of all kinds. We will also furnish Printers' Ink, Cuts, Rules, Fancy Job Type; Also Types for Newspapers, Book and Job Type, from Wm. Hagar's Type Foundry, N. York, and also Western Type, manufactured in Cincinnati.

All orders directed to C. FOSTER & CO. corner Seventh and Smith sts. or to SHEPPARD & Co., No. 11 Columbia East of Main, will receive prompt attention.

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Cincinnati, Dec. 28, 1845.

P. S.—The subscribers will also furnish Casting; Steam Engines; Mill Works; Horse Powers; Threshing Machinss; Screws for Hay, Lard Tobacco, &c.; also Straub's Patent Portable Corn and Flouring Mills, Corn Crushers and Shellers; Clark's Patent Smut Machine; with any other Machinery—built to order on reasonable terms.

Dec. 9, 1845.

**The Western Lancet,** devoted to Medical and Surgical Science. Edited by L. M. LAWSON, M.D., Professor of General and Pathological Anatomy and Physiology, in Transylvania University, Lexington, Ky.

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Also, at a reduced price, Lomax's Digest of the Laws respecting Real Property, generally adopted and in use in the United States, embracing more especially the Law of Real Property in Virginia. 3 vols.

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Lexington, July 29, 1845. 9-tf.

WILLIAM GUNNISON,

**General Commission Merchant,**

No. 101, South Street, Bowley's Wharf.

BALTIMORE, MD.

Dec. 23, 1845.

**T. LEWINSKI, Architect.**—Office in the upper story of the County Clerk's Office. Lexington, July, 22, 1845. 8-tf.

**BARTLETT'S Commercial College.**—We have Colleges in Cincinnati of various description. There are the rival *Cincinnati* and *Woodward* Colleges "teaching the young *idlers* how to *shoot*" there are the rival medical Colleges, the OHIO *regular*, on Sixth st., and the BOTANICO MEDICAL or *Steam* at the Bazaar, and we have the Law College of Judge Walker, which, without making as much disturbance in the community as some of the rest, is doing much to prepare young law students thoroughly for their arduous and responsible profession. But it may be news to some of my subscribers as it certainly will be to to three fourths of the citizens at large, that we have also a COMMERCIAL COLLEGE where young accountants are regularly, systematically, and thoroughly trained to the theory and practice of Book-keeping: and having passed through the course are examined, and if found duly proficient, receive regular *diplomas*. This is the Commercial College of R. M. Bartlett, at the corner of Main and Fourth sts.

This establishment fell under my notice in my explorations a few weeks since, and I have been led to examine its operations, for the purpose of ascertaining whether any system of Book-keeping can accomplish what they all profess,—to prepare young men for taking charge actually of a set of books, and mastering the whole subject of keeping accounts. I must confess, I have shared largely in the popular notion, that though you may learn all you can from systems of book-keeping, you must begin again when you enter a counting house to keep the books.

What I have seen here, and have learned from young men who have been educated by Mr. Bartlett, has satisfied me that this is an unjust prejudice, although it is undoubtedly true, that the system of teaching under most professors of the science has laid a foundation for it. I will give the statistical part of the subject first, for the purpose of rendering apparant, as well as sustaining the conclusions to which I have come respecting this Commercial College.

*Mr. R. M. Bartlett,* I have learned, has been engaged in this business for the last twelve years, eight years has been established in Cincinnati.—During that period, twelve hundred students have gone through the collegiate course, averaging one hundred to each year. From eight to ten weeks for a young man of ordinary capacity to become familiar, theoretically and practically with the system he teaches. A share of the young men who study here, find employment in this city as book keepers, but many of them are persons who reside abroad, and come here to qualify themselves for employment at home. Others again after going through the course here, are sought out by application to Mr. B. for situation elsewhere. Not a few are now keeping books in Pittsburgh, St. Louis, Louisville, Natchez, New Orleans and Mobile, who studied with Mr. Bartlett. Indeed, individuals from his college are now in heavy houses in Boston, New York and Philadelphia.

The system of Mr. B. is both analytical and synthetical. It is the taking to pieces, as a study a complicated but exact machine, to comtem plate and learn the relation of the several parts to each other and of the machine, and the putting it together to make it operate accurately and without embarrassment. With this view, the student is required to give a reason for everything he does, to take up an every day transaction and put it through the books to final close, to show why one given entry is accurate or any other one incorrect, in short under the severest drilling, to render it apparent that he has mastered the theory of Book keeping, as well as reduced to practice.

I have conversed with several young man who have been taught here, and have now charge of books in various counting rooms here of pork merchants, wholesale dry goods and grocery stores, auction houses, &c., and their testimony is clear, uniform, and ample, that they have acquired with Mr. Bartlett, not only the correct system of keeping accounts, but have become prepared to apply it to any set of book which they found opened in the various establishments in which they took desks.

One of these at the age of sixteen was found competent to take charge of the whole counting house operations, and has conducted them to the satisfaction of his employers for several years since. He is yet hardly of legal age, and performs now, what was formerly work for two persons in the counting room.

Mr. Bartlett is not only engaged in qualifying those whom he has taught from the commencement of their studies, but has frequently been called on to take individuals through their course who have wasted time and money under incompetent or merely theoretical teachers.

In another column of this day's "Advertiser," will be found certificates from members of firms or book keepers in the various business houses of Cincinnati, which fully corroborate many of the positions I have taken in this article.—*Cincinnati Advertiser.* Dec. 29.

**To Country Merchants.**—CHARLES MARSHALL, successor to A. T. Skillman, has just published "THE KENTUCKY FARMER'S ALMANAC," for the year of our Lord, 1846, calculated for the Horizon and Meridian of Lexington, by SAMUEL D. MCCULLOUGH, A.M., author of "Picture of the Heavens, for the use of Schools and Private Families," &c. &c.

C. Marshall has always on hand an extensive assortment of SCHOOL BOOKS, including all those in general use throughout the State

Also, *Cap and Letter Paper, Pens, Ink, Blank Books,* &c. &c., which he can wholesale very low to Country Merchants, School Teachers, and others. August 5, 1845. 10-tf.

**COUNTERFEITS.**

**'TIS FOUND AT LAST!**

A CURE FOR CONSUMPTION!!!! Seven Thousand Cases of obstinate pulmonary complaints cured in one year!!!

WISTAR'S BALSAM OF WILD CHERRY,

*The great American remedy for Lung Complaints, and all affections of the Respiratory Organs.*

We do not wish to trifle with the lives or health of the afflicted, and we sincerely pledge ourselves to make no assertions as to the virtues of this medicine, and to hold out no hope to suffering humanity which facts will not warrant.

We ask the attention of the candid to a few considerations.

Nature, in every part of her works, has left indellible marks of adaptation and design.

The constitution of the animals and vegetables of the torrid, is such that they could not endure the cold of the frigid zone, and vice versa.

In regard to disease and its cure, the adaptation is not less striking.

The *Moss of Iceland* the *Wild Cherry,* and *Pine* of all northern latitudes (and Dr. Wistars Balsam is a compound chemical extract from these) have long been celebrated for complaints prevalent only in cold climates. Indeed the most distinguished medical men have averred that nature furnishes, in every country, antidotes for its own peculiar diseases.

Consumption in its confirmed and incipient stages, Coughs, Asthma, Croup and Liver Complaint, form by far the most fatal class of diseases known to our land. Yet even these may be cured by means of the simple yet powerful remedies (named above) and which are scattered, by a beneficient providence, wherever these maladies prevail.

The case of Thomas Cozens of Haddonfield, N. J., is related by myself; and that all may know its entire truth, the statement is sworn to before a Justice of the Peace.

*Haddonfield, N. J., April 30, 1843.*

On or near the 12th day of December, 1841, I was taken with a violent pain in the side near the Liver, which continued for about five days and was followed by the breaking of an ulcer, or something inwardly, which relieved the pain a little, but caused me to throw up a great quantity of offensive matter and also much blood.

Being greatly alarmed at this, I applied to a physician, but he said he thought he could do but little for me except give me some mercury bills, which I refused to take feeling satisfied that they could do me no good; many other remedies were then procured by my wife and friends, and none did me any good, and the discharge of blood and corruption still continued every few days and at last became so offensive I could scarcely breath. I was also seized with a violent cough, wich, at times caused me to raise much more blood than I had done before, and my disease continued in this way, still growing worse until Febuary, when all hope of my recovery was given up, and my friends all thought I would die with a Galloping Consumption. At this moment when my life was apparently drawing to a close I heard of Dr. Wistar's Balsam of Wild Cherry and got a bottle which relieved me immediately and by the use of only three bottles of this medicine, all my pains was removed my cough and spitting of blood and corruption entirely stopped and in a few weeks my health was so far restored as to enable me to go to work at my trade, (which is a carpenter) and up to the time I have enjoyed good health. THOMAS COZENS.

WITNESS.—I am acquainted with Mr. Thomas Cozens, and having seen him during his illness, I think the above statement entitled to fair credit. SAMUEL H. CORRUGHS.

GLOUCESTER COUNTY, SS.—Personally came before me the subscriber, one of the Justice of the Peace in and for said county, Thomas Cozens and being duly affirmed according to law, saith the above statement in all things is true. Affirmed before me on the 20th day of April, 1843.

J. CLEMONT.

**Wistar's Balsam of Wild Cherry!**

*Will Miracles never cease? More evidence of its surprising Health Restrative Virtues!!!*

ROM DR. BAKER, SPINGFIELD, WASHINGTON COUNTY, KY.

SPRINGFIELD, KY., MAY, 14, 1845.

MESSRS SANFORD & PARK:

*Gents*—I take this opportunity of informing you of a most remarkable cure performed upon me by the use of Wistar's Balsom of Wild Cherry.

In the year 1840, I was taken with an inflamation of the bowels, which I laboured under for six weeks, when I gradually recovered. In the fall of 1841, I was attacted with a severe cold, which seated itself on my lungs, and for the space of three years I was confined to my bed I tried all kinds of medicines, and every variety of medical aid without benefit: and thus I wasted along until the winter of 1844, when I heard of Wister's Balsoom of Wild Cherry.

My friend persuaded me to give it a trial the I had given up all hopes of recovery and had prepared myself for the chage of another world.—Through their solicitations I was induced to make use of the *genuine Wistar's Balsam of Wild Cherry.* The effect was truly astonishing. After *five years* of affliction, pain and suffering; and after having spent *four or five hundred dollars to no purpose*; and the best and most respectable physicians had proved unavailing, I was soon restored to entire health by the blessings of God and the use of Dr. Wistar's Balsam of Wild Cherry.

I am now enjoying good health, and such is my altered appearance, that I am no longer known when I meet my former acquaintances.

I have gained rapidly in weight, and my, flesh is firm and solid. I can now eat as much as any person, and my food seems to agree with me. I have eaten more during the last six months than I have five years before.

Considering my case almost a miracle, I deem it necessary for the good of the afflicted, and a duty I owe to the proprietors and my fellow men, (who should know where relief is to be had) to make this statement public. May the blessing of God rest upon the proprietors of so valuable a medicine as Wistars Balsam of Wild Cherry

Yours, respectfully, WM H. BAKER.

BEWARE OF COUNTERFEITS.

Those who counterfeit a good medicine for the purpose of adding a few dollars to their pocket, are far worse than the manufacturers of spurious coin. For while the latter rob us of our property the former take property, and health and life away. Dr. Wistar's Balsam of Wild Cherry is admited, by thousands of disinterested witneses, to have, effected the most extraordinary cures in cases of a *pulmonary and asthmatic* character, ever before recorded in the history of medicine.

The young, the beautiful, the good, all speak forth its praise. It is now the favorite medicine in the most intelligent families of our country.

Such a high stand in public estimation has been achieved by its own merits alone. And so long as a discerning public are careful to get Wistar's Balsam of Wild Cherry, and refuse, with scorn, *counterfeits,* and every other article proffered to them as a substitute, so long will CURES—POSITIVE—cheer the fire side, of many a despairing family.

☞The true and genuine "Wistar's Balsam of Wild Cherry" is sold at established agencies in all parts of the United States.

SANDFORD & PARK, *Cincinnati, Ohio,*
*Corner of Walnut & Fourth-sts., Proprietors, to whom all orders must be addressed.*

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SOLD BY THE FOLLOWING AGENTS IN INDIANA.

Tomlinson & Brother, only Agents in Indianapolis; Irish & Co., Terre Haute; C. F. Wilstack